378/20.

THE SEVENTH PART OF THE Christian-Quaker,

Distinguished from the

Apostate & Innovator,

OCCASIONED

On the View of a Treatise, Entituled, The Accuser of the Brethren, &c. Given forth in the Name of a Company of Nameless Meeters in *London*, termed, *The Second Days Meeting*, and that by way of Dissatisfaction with the *Christian-Quaker*, &c. in *Five Parts*; Publish't amongst the People called *Quakers*, by *William Rogers*, on behalf of himself and other Friends in Truth Concerned.

Wherein is Contained

A farther Manifestation of *George Fox* and his PARTY's Apostacy and Innovation, from the *Primitive Principle* and *Practice* of the People called QUAKERS.

By *William Rogers*.

For if I Build again the Things which I Destroyed, I make my self a Transgressor, Gal. 2. 18.

LONDON,

PRINTED for the AUTHOR, in the Year, 1682.

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A Short

Advertiſement.

Foraſmuch as the enſuing Diſcourſe is occaſioned from the Publication of a Book, unto which no Perſons Name (as Author thereof) is Subſcribed; I ſhall therefore give him, in the Enſuing Tract, this Title, namely [*The Pen-man*] And having this Perſwaſion, that ſome proud *Phariſee*, affected with Lordſhip over his Brethren, was the Perſon moſt immediately concerned, I am the more free to bend the Edge of my Pen towards him, Charity alſo obliging me to hope, that all others concerned in the Approbation of the ſaid Treatiſe, Stiled, *The Accuſer*, &c. may on Sight of the Diſcovery of the *Pen-mans* Weakneſs, (if not wilful Wickedneſs) have a ſenſe of their own Frailty, in

ſuffering a Treatiſe, ſcandalous to the Truth and Friends thereof, to be Publiſhed in their Name.

The Reader may alſo obſerve, that when the words [*Ils*, *We*, or *Our*] are mentioned, then 'tis with reſpect to ſuch as incouraged the giving forth of the *Chriſtian-Quaker*, *In Five Parts*.

An *Epiſtle* To the Flock of God, Believers in the Sufficiency of Chriſts *Light* and *Grace*.

CHRIST, *the Rock of Ages, is our Rock, our Defence, from every Storm, is under his Pavilion.*

Were it not for that Divine Senſe which God hath given unto me, that there are a Remnant who have not bowed the Knee to Baal, *the days of Mourning, even to the end of my days, might have been my Portion.*

Bleſſed be the Lord, the Antients of Iſrael *are not all fallen on the High Places, for* Rebellion *againſt the Word of the Lord, as* Saul *did.*

Oh Friends! Let us watch in the Everlaſting Light againſt every Appearance of Evil, leſt thoſe Baits and Snares wherewith George Fox, *that Antient Preacher of the* Light, *hath been betrayed, may become ſo great a Snare unto any of us, that inſtead of gowing ſtronger in the Lord, and the Power of his Might, we alſo may wax weaker and weaker, and ſo fall ſhort of the Mark for the Price of the* High Calling *of God in Chriſt Jeſus.*

Though I have been complained againſt by ſome, for Printing what I have in the firſt Five Parts of the Chriſtian-Quaker, *touching* George Fox, *alluding to the Counſel of* David, *in relation to the Death of* Saul, *ſaying,* Publiſh it not in *Gath*, nor in the Streets of *Askelon*, leſt the Uncircumciſed ſhould rejoyce. 2 Sam. 1. 20. *Yet let ſuch know, that the Alluſion is very improper.* Firſt, *It ſeems to import, as if I had put no limit to its* Publication, *which I did; and whereof in the Sixth Part of the* Chriſtian-Quaker *I have already treated, and though thereby* George Fox *ſeems to be put in the place of* Saul (whoſe Houſe was to wax weaker and weaker) 2 Sam. 3. 1. *yet his State ſeems not to be ſo good as* Sauls *was, becauſe* Saul *hearkened to the Word of the Lord, through the Mouth of the Prophet* Samuel, *ſo as to acknowledge his, Sin, and prayed, that it might be taken away; and yet for* 1 Sam. 15. 25, 26.

other his Rebellion, *was slain on the* High Places, *falling himself on his own Sword. And if it be so, that in some Cases* G. Fox *hath hearkned to the Word of the Lord, yet my perswasion is, that he was one of them unto whom the Word of the Lord, through his Servant* John Wilkingson, *did relate, and for his Rebellion thereto, I doubt not, but that the Lord hath not only suffered him in some measure Spiritually to fall, but also, to speak comparatively, to be pierced through with his own Sword, by acting contrary to his own Testimony, of which, more anon.*

See *Christian-Quaker*, Part 4. pag. 28.

Oh Friends! Let the breathing of our Souls ascend unto the Father of Spirits, that he may cause the Hearts of our Opposers to bow before him, and that the sense *of their* haughtiness *may become such a continued* Remembrance *and* Warning *to us, as that we may for ever be humbled before the Lord.*

If we look back to the Ages that are past, many lively Examples might from thence be cited, to shew, That whil'st the Church of God was preserved in a State of Humility, She was as a sweet Garden, yielding refreshing Fruit. *But when once such as in that State spoke as the* Oracles of God, *to the Consolation of their Brethren in the Lord, began to be affected with Popularity, establishing an* Outward Uniformity, *and enforcing, as much as in them lay, a* Conformity thereto, *then an exalted Spirit of* Pride, *seeking* Lordship, *entered.*

Through Affection, many are apt to pin their Faiths on anothers sleeve, which is a Bait, that being embraced, may easily be improved to render such an one great in his own Eye, as well as in the Eyes of others. And when once lifted up on such a Pinacle, he that became a Tempter to Christ our Lord and Master, wants not Allurements to affect him with such a Station.

A prudent Man considering things that are past, may at sometimes, with the Eye of right Reason, foresee things that are to come.

When the Everlasting Light of Christ was preach't amongst us at the Beginning through G. F. *and others his fellow Brethren, then his Testimony was in these very words;* They that do so, *Viz.* Set up Outward Things, gathers People to themselves, not unto God. *Charity yet oblieges me to suppose, that if in that Day, a Prophet of God should have said*

* See the General Epistle, Subscribed by G. F. and printed for N. W.

said to G. F. *on this wise*; The Day will come, wherein thou thy self wilt Establish Outward Things, and become no Reproof to such as persecute a Conscientious Non-conformist thereunto: *H would have been apt to reply, even as* Hazael *(before he was King of* Aram*) did to the Prophet* Elisha, *for telling him of the Evil that he should do unto the Children of* Israel, Am I a Dog, that I should do this great thing. *And that which confirms the reasonableness of this my Charity, is, the Harmony that once seemed to be amongst the publick Preachers of Christs Light: for though the manner of their Expressions touching the same thing aimed at, did seem various; yet in the Beginning, they might justly be compared to an Instrument of many Strings, tending to make the more melodious Harmony, in which* G. F. *as one of the first Preachers, seemed like the Base, to carry the loudest sound, by this import of his aforesaid words*; They that set up Outward Things gather to themselves, not unto God: *Thereby (no doubt) intending, that as we had been directed to Christs Light in our Consciences as sufficient to preserve us (without an Outward Directory) in subjection to the Government of Christ; so our Christian Reputation ought not to be measured by the Outward Rules of anothers Setting up, especially, whil'st not seeming to square with Christs Light in our Consciences. Agreable to this my sense, I find the Testimony of our Antient Friend* John Crook; God --allows not Man to limit the Spirit unto his Form, though it be not of his inventing, but of the Father; yet man must no more limit God unto it, than he could command God to appear in it at first; for as he chose it himself, so he hath reserved Liberty to leave it at his pleasure,-- - and Man be bound, but God free; Man being bound to wait in the Light for Gods Movings, but God free to move in whom, to what, and when he pleaseth; the Man is to go, when he saith go; and come, when he saith, come; and such Servants do serve him, and then there is no more Curse, as in the Days of Will-worship and voluntary Humility, *&c. thus far* John Crook *in the* 23. 24. pages *of a Small Tract, under the Title of,* The Principles of Truth, *printed in the Year* 1668. *amongst the approved Testimonies of* Edward Burrough, *and other their approved Friends to Truth.*

Here's no Incouragement for Man to go, when G. F. *or any other Mortal saith, go; but we are to wait in the Light, revealed in us, for Gods*

Movings

Movings. He that runs, may read, that in the aforesaid Citation, a blow is given to such as limit God, even to that very Form wherein God himself hath appeared, much less to that Form whereof we are not convinced that God ever either led in, or moved unto. How far G. F. *&c. or his Party are concerned in either of these Limitations, I shall at present say little of, more than by thus concluding, That if* G. F's *aforesaid* Testimony *proceeded from the Spirit of Christ, it cannot be consistent with his Light, to be so zealous for an Outward Form of proceeding in* Marriage, *&c. on the foot of being set up by him, or any Mortal Man, as to render a Conscientious* Non-conformist *thereto, a real ground of* Dis-union *in Spirit; especially, whilst proceeded in according to the antient approved Form of Friends in Truth, for many Years past, to this Day. Such kind of Severity, in whomsoever it hath, or may appear, seems to be the Fruit of* Darkness, *implying great want of* Christian-Charity; *and as if in their sense, there were no other Sheep, but what are within the Compass of their Fold.*

Oh Friends! Let us take up a Lamentation *for the* Apostacy *of our Brethren, especially, such as through* Blind Zeal *have persecuted any of us, thereby ignorantly thinking they do God good Service therein; and as any thing opens in us in* Bowels of Pity, *and* Compassion *towards them, so let them be made sensible thereof, that we may discharge a good* Conscience *in the Sight of God and Men.*

For my own part, I cannot but at this moment thus expostulate before the Lord, in relation to them and us.

Were we not once Bone *of one anothers* Bone, *and* Flesh *of one anothers* Flesh? *Why then shall a Partition-Wall remain between us. We on our parts have made* * *Just and Righteous Essays for Peace, which they have manifestly declined? Methinks they should call to Remembrance the Day wherein we could truly say each unto other on this wise*; Thy Trials, Sufferings, and Exercises, are become mine, for as we have been fed together at one Table, so I cannot but Sympathize with thee, being willing and ready (so far as in me lyes) to bear a part of thy Tribulations. *Oh Friends! 'Tis easily favoured what a sweet Smell ascended unto our God from such a Frame of Spirit: for so it was before an Outward Form of* Church Government *was pretended to be Established*

* See the 6th. Part of the *Christian-Quaker.*

Eſtabliſhed amongſt us. But when I conſider what an ill Scent *hath aſcended from ſuch as ſo pretend (and that if Chriſts Rule be good, 'tis evident to be the* Natural Product *of that* Pretence) *I am even ſtruck with* Aſtoniſhment, *that any of the People anciently called* Quakers, *ſhould be ſo affected with the* Severity *that it indulgeth. But if theſe who have been formerly our Friends will take no notice of our* Lamentation, *nor yet of our* fair Propoſals *for a* Reconciliation, *that ſo far as we are capable on our part, the* Memory *of that which hath occaſioned* Diviſions, *and a Withdrawing from the* Antient Path, *and the* Unchriſtian Fruits *that have been the* Off-Spring *thereof, may be buryed in the* Grave of Oblivion; *then let Breathing aſcend unto the God of Heaven, that he would cloath us with the Patience of Chriſt, our Lord and Maſter, and furniſh us yet more and more with* Spiritual Weapons, *to make War in Righteouſneſs againſt every Appearance of the Enemy, whereby the Children of Light may be Aſſaulted, and their antient and holy Profeſſion defamed; for this know, that the Patience of Chriſt, and an holy* Warfare, *are no way inconſiſtent.*

Oh Friends! Be ye incouraged to perſevere in the Antient Path, wherein the Wayfaring Man, though a Fool, cannot Err.

He runs well, that runs in Patience *and* Hope, *continuing to the end of the* Race *that is ſet before us.*

Let not a Spirit of Unbelief *enter any, neither let us murmur, as the Children of* Iſrael *in Days of Old did, leſt the Temptation enter any of us, to bow down to Man, or Men, whether in hopes of* Favour, *or for fear of their* Threats *and* Frowns.

Let the Example of Chriſt our Lord in Love *and* Patience *be always before our Eyes.*

Though he had all Power given unto Him, yet (to ſhew the moſt expreſs Pattern of Patience) He was led like a Lamb dumb before the Shearer: *and in his Sermon on the Mount,* Exhorted to love Enemies, and pray for them that deſpitefully uſe us. *This may be witneſſed by the Servants of the Lord, even whilſt they are zealouſly contending for the Faith that was once delivered to the Saints in Oppoſition to the Image of* Hypocriſy, Deceit, *and* Pride.

We have no other Way, from the Precepts *or* Examples *of Chriſt and his Apoſtles, to overcome our Enemies, than by faithfully diſcharging our*

Duty in what the Lord requires at our Hands, and whether they will then hear or forbear, let nothing but Love *(as they are a part of the Creation of God) be manifested on our part, so may we by our Christian-Deportment, in the End, heap Coals of Fire on their Heads; but yet let us keep in our Remembrance, that the Exercise of these Christian Duties are no more inconsistent with the continual Discovery of our* Oppo-sers Errours *(whil'st appearing so tenacious, as if they hated to be Reformed) than* Paul's *disputing in the* Synagogues *was, that the ground thereof sprung not from the Love of Christ constraining him.*

And if it be so, that we must undergo the Reproach of Scandalous Tongues and Pens undeservedly, and be reflected on in the same opprobrious Language as the first Protestants *against* Popery, *were; yet our Joy and Rejoycing in the Lord cannot thereby be lessened, whil'st we, through a dayly Watch in the Everlasting Light, can on every occasion thus conclude in the words of Truth, wherewith I began;* Christ the Rock of Ages is our Rock, our Defence from every Storm is under his Pavilion. *Even so be it for ever more, Saith my Soul.*

William Rogers.

The

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CHAP.

The SEVENTH PART OF THE Christian-Quaker,

Distinguished from the

Apostate & Innovator.

CHAP. I.

A Hue *and* Cry *after the Name of the Pen-man of a Treatise, Entituled,* The Accuser of the Brethren, &c. *Wherein a Description of Him from his Work is given: Tending to the Manifestation of Degeneration from the* Antient *Profession and Practise of the People called* Quakers.

FOrasmuch as the Pen-mans Name is not subscribed to the Treatise, styled, The Accuser, &c. and that this *Hue* and *Cry* is in persuance thereof, 'tis rational that one Drift of my Pen should be to Discover what Image he bears, which I am the rather induced to do, because from thence (instead of a *Preface*) the Reader may have a little Taste of his unrighteous Treatment, and of that Just occasion, which is given me to proceed a little farther, in the Discovery of that Apostacy and Innovation which of late I have by my Pen been in pursuit of.

The Tract Entituled, *A Winding Sheet for Controversy ended*, remains, (so far as I know) uncondemned by the *Second-days Meeting*, the Reputed Approvers thereof. Wherein they call the Author of *Controversy Ended*, *A very Night Bird, a Wanderer, one that looks and creeps up and down like a Vagrant*: and all because his Name is not subscribed to his Work. I will not from hence conclude the *Pen-man* to be a *Vagrant*, a *Night-Bird*, a *Wanderer*, &c. because his Name is not put to his Work. But if I did, it might

be thus queried, What Injury wouldſt thou therein do him? If *Lex Talionis* be not Condemnable.

In the ſame Tract, *Pag.* 4. 'tis thus written; 'Be it known to the World, 'That this Agent who in the dark hectors every Perſwaſion, hath ſhewn 'himſelf unworthy the name of a Man, who hath turned his back on twen-'ty five Scripture Arguments, &c. without ſo much as taking them into a-'ny other conſideration than to faſten down right Lyes upon us in general, 'and me in particular. How far this is pertinently cited, to ſhew one Part of the Pen-mans Countenance, I leave to the Conſideration of the *Reader*, when he hath peruſed the whole Matter, giving here but a little touch thereon.

The Penman of the *Accuſer*, &c. hath aſſerted, *Pag.* 21. That my Book contains Reproach againſt the People called *Quakers* in general; which I affirm is a notorious Untruth, and ſince he quotes not a word to ſhew it ſo, I need no other vindication than the Title of my Book, namely, the *Chriſtian-Quaker Diſtinguiſhed from the Apoſtate and Innovator, in Five Parts.* This is but one of many of his palpable Falſhoods. *Pag.* 265. 'Tis thus ſaid of my way of writing; *It makes a Shew and Flouriſh of Conſcience, Reaſon and Religion, but appears void of all.* Oh! Notorious Untruth. Moreover the Pen-man hath taken no notice of many Reaſonable and Religious Proofs or Arguments, not only to the number of twenty five, but manifold more: And though he pretends (as in the Title Page) that the Fallacy and Force of the *Chriſtian-Quaker*, &c. is Detected: and in the firſt Part of the Introduction, *That they have ſet Judgment upon the* —— *moſt Material Parts that are* (as the Pen-man hath falſly ſaid) *wicked and ſcandalous to Truth, and Chriſts Innocent Followers, and Subjects.* Yet I find that what he hath cited out of my Book of above eighty Sheets, is leſs than two of his Sheets, though ſomewhat above one; and one conſiderable Part of what is ſo cited, the Pen-man acknowledgeth to be Conceſſions to Truth, and directs the *Reader* in his Contents to the view of ſuch Conceſſions in theſe following pages, 186. 187. 188. 195. 196. 258. 259. And not only ſo, but in *Pag.* 72. ſignifies, by way of Conſtruction on my Confeſſion to divers Truths in theſe his own words, *So that the Light ſometimes Interpoſeth.* He that runs may read how inconſiſtent this is with that ſenſe ſignified (as before is cited) by the Pen-man, *viz. That my way of writing is void of Conſcience, Reaſon and Religion.* Is it not hence plain, that ſuch a ſenſe renders thoſe very things which he hath acknowledged to be interpoſed from the Light it ſelf, to be void of Conſcience, Reaſon and Religion. Oh Notorious Blaſphemy! ſhould I now meaſure the Pen-man by the aforeſaid Citation, I ſhould not only repute him *One that hath acted in the Dark*, but alſo *One that hath ſhewn himſelf unworthy the Name of a Man.* The latter Conſtruction may ſeem too ſe-

vere;

vere; for though the Pen-man, measured by his merits, may without abuse, be numbered amongst such sort of Beasts, with whom 'tis reputed, that *Paul* fought at *Ephesus*; yet as I understand the words, *Pauls* meaning was only this, namely, *That he had a Contest with unreasonable Men.* And though I have already proved the Penman both Unreasonable and Blasphemous, yet he may be termed a Man, though a very wicked one indeed, whil'st true Repentance is remote from him: whether the aforesaid Citations are a *Proper Looking-Glass* to shew one Part of the Pen-mans Countenance, let the Impartial Reader Judge. 385

But to do him Justice, I shall next proceed to shew what sort of Man he would be understood to be, by his own Description of himself and Brethren, adding thereto (to do Justice to the Truth and my self also) a Discovery of the Fallacy couched under his Description; for I doubt not, but that his, or his Brethrens Actions, in some respect, shew but as little Resemblance of the said Description, *as the ugly Vizard of a Night-Walker, doth of a comely well-favoured Face.*

The Description of himself and Brethren now follows, out of the 116. *Page*, in these words.

In the Name of our Lord Jesus Christ, we utterly deny and detest exercising Lordship over Gods Heritage, or seeking Dominion over the Faith and Consciences of his People, and assuming to our selves any Power, Dominion, or Arbitrary Jurisdiction over their Properties, or the Properties of any People in Outward Things, but in the Name of the Lord are, and stand for Justice and Right between Man and Man, against all Imperious Unjust Actions and Dealings; we being for doing to all Men, as we would they should do unto us; God is our Record for our Christian Principle and Conscientious Tenderness in these Matters. However our Adversary hath aspersed us to the contrary, from his perverse and crud Jealousies.

To this I *First* say, That I have not from Jealousie aspersed them to the contrary, neither doth the Penman cite any Jealous words of mine, from whence I draw a positive Conclusion; and though the Pen-man in divers Parts of this Treatise hath insinuated as if I gave Judgment on Reports and Jealousies, yet he proves it not: and on my own behalf, I can in Truth declare, that I have not at any time positively asserted any thing, but what I either know, or have had sufficient Proof, as may render my Pen blameless therein.

Secondly, By his word [*US*] from his own sense thereof in the Introduction, *Pag.* 11. I reasonably conclude, that he writes on behalf of *George Fox*, &c. Subscribing a Paper lately sent to the Men and Women Meeters in *Barbadoes*, as well as on the behalf of the *Second-Days Meeting*, which occasions me to inform the Reader, that the *Barbadoes* Meeters promoted

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But to do him Justice, I shall next proceed to shew what sort of Man he would be understood to be, by his own Description of himself and Brethren, adding thereto (to do Justice to the Truth and my self also) a Discovery of the Fallacy couched under his Description; for I doubt not, but that his, or his Brethrens Actions, in some respect, shew but as little Resemblance of the said Description, *as the ugly Vizard of a Night-Walker, doth of a comely well-favoured Face.*

The Description of himself and Brethren now follows, out of the 116. *Page*, in these words.

In the Name of our Lord Jesus Christ, we utterly deny and detest exercising Lordship over Gods Heritage, or seeking Dominion over the Faith and Consciences of his People, and assuming to our selves any Power, Dominion, or Arbitrary Jurisdiction over their Properties, or the Properties of any People in Outward Things, but in the Name of the Lord are, and stand for Justice and Right between Man and Man, against all Imperious Unjust Actions and Dealings; we bring for doing to all Men, as we would they should do unto us; God is our Record for our Christian Principle and Conscientious Tenderness in these Matters. However our Adversary hath aspersed us to the contrary, from his perverse and cruel Jealousies.

To this I *First* say, That I have not from Jealousie aspersed them to the contrary, neither doth the Penman cite any Jealous words of mine, from whence I draw a positive Conclusion; and though the Pen-man in divers Parts of this Treatise hath insinuated as if I gave Judgment on Reports and Jealousies, yet he proves it not: and on my own behalf, I can in Truth declare, that I have not at any time positively asserted any thing, but what I either know, or have had sufficient Proof, as may render my Pen blameless therein.

Secondly, By his word [*US*] from his own sense thereof in the Introduction, *Pag.* 11. I reasonably conclude, that he writes on behalf of *George Fox*, &c. Subscribing a Paper lately sent to the Men and Women Meeters in *Barbadoes*, as well as on the behalf of the *Second-Days Meeting*, which occasions me to inform the Reader, that the *Barbadoes* Meeters promoted

a Subscription by eighty two Persons, in these words:

'I desire to give up my whole Concern, if required, both 'Temporal and Spiritual, unto the Judgment of the Spirit 'of God, in the Mens and Womens Meetings, as believ- 'ing it to be more according to the Universal Wis- 'dom of God, than any particular Measure in my self, 'or any particulars, with which the Mens and Wo- 'mens Meetings have not Unity. And yet *George Fox*, &c. (on whose Behalf, I take the Pen-man to write for the Reason aforesaid) hath writ a Letter to the said Meeters, on the occasion of the said Subscription; wherein, though they seem to dislike the latter Part thereof, beginning at these words [*as believing, &c.*] yet they also seem to Sow *Pillows under their Arm-holes*, by these their very words, namely, *We know your Care and Tenderness for the Truth, and that you aim at the best Things*; Concluding their Letter thus, *Your Dear Friends and Brethren in our Lord Jesus Christ, in whom you have Peace, Life, and Salvation.* Of which more anon in the Second Chapter.

Let the Reader now consider whether the aforesaid Citations import not a notable Aim at Dominion and Lordship over Faith, Conscience and Property; since both Temporal and Spiritual Concerns are Subjected, when required; and if so, What's become of the Credit of the Pen-mans aforesaid Asseveration, to acquit himself and his Brethren of such Dominion and Lordship? I am fully perswaded in my Conscience, that if they were guiltless in this Case, a cessation of Controversy between us would quickly ensue.

As to his Principle of *Doing Justice and Right between Man and Man, and doing to all Men as he would they should do unto him*, I shall in this place give only one Instance, to shew that 'tis ill Demonstrated by his Writing; for whosoever peruseth with an Impartial Eye, the *Accuser*, &c. and compareth it with the *Christian-Quaker*, &c. *In Five Parts*, shall thereby find, that he acquits *G. Fox* to my Defamation in such wise, as cannot gain Credit with Men of Good Conscience, and Sound Understanding; for such cannot be perswaded that the Pen-man is of Ability to prove any sort of Negatives whatsoever, nor yet sufficient Evidence in Matters whereof he is wholly ignorant; if such a Perswasion be excluded, (as in Justice it ought) the Credit of the Pen-mans pretending *to do to others as he would be done by*, in great part of his Writing, falls to the Ground. And if it were so, that I should first grant the

the Question, which by his method of Writing, he seems to beg (even as the *Papistical Party* in days past, when Persecuting the *Protestants*, did) *Viz.* That he and his Brethren of the *Second-Days Meeting*, are the *Church*. And *Secondly*, That we ought to Believe as the Church Believes, and on that Foot, a Credit and Faith in his Work should be expected; yet that's irrational to expect, (though so grounded as aforesaid) because we have only the Testimony of *Ellis Hooks* (a Clark for his yearly Sallary) that 'twas written on Her Behalf. 386

The word *Church*, and *Yearly Sallary*, occasions this Digression; to note that I can now prove, that a Friend of known Credit, as to the Profession of Truth, &c. intending Marriage, did declare that twelve pence was paid in *London* on a demand of so much for a Certificate, in order to the Accomplishment of his Marriage, which otherwise might have been obstructed; this being done, under the Form of Government contended for, as void of *Apostacy* and *Innovation*, brings to my remembrance what *George Fox* in a *Small Tract* directed to the Parliament, *Anno* 1659. *Pag.* 5. did then declare. *Away with this Oppression, that makes People pay Eight Pence a Sheet for not above sixteen Lines.* I hope the Pen-man will not be so impudent, as to declare that the Method of taking twelve Pence for such a Certificate (reputed to contain not above eight Lines) is a Badge of the Encrease of *Christs Government*, according to the common answer of some, when dislike hath been manifested to things not practised in the Begining; and if twelve Pence was demanded and taken by any Clark that had an *Yearly Sallary* out of any publick Stock, the Oppression seems the greater: For what meanes a *Publick Sallary* relating to any Society, if every Member thereof hath not the benefit of his reasonable Service. Moreover a Friend adviseth that he can prove, that the Manuscript of the *Primmer* Subscribed *G.F. E.H.* was sold for thirty pound; 'tis reputed to contain but two or three Sheets, and much of it Scripture to, which compared with *G.F*'s Reflection on Priests, for making a Trade on the Scriptures, doth no way adorn the Profession of Truth; and if these things are not manifest Tokens of *Apostacy* and *Innovation*, let the Pen-man in his next declare such as are.

See his Tract to the Parliament, Anno 1659. *Pag.* 5.

To return again, and to do the Pen-man further Justice, I shall now signifie what Countenance he would be reputed not to have: The 37*th*. *Page* of the *Accuser*, &c. shews that he doth (on Behalf of himself and Brethren) detest a *Papistical One*, abhorring Imposing an *Implicit Faith* concerning (as his term is) their Assemblies without Conviction, on the bare terms of *Believing as the Church Believes*. But then methinks both he and they should not have given occasion, not only to be rendred in some things as bad, but

in

in ſome (though not all) other things much worſe in their Practices and Treatments than the very *Papiſts* themſelves, as from matter of Fact in divers particulars in the Second Chapter is manifeſt; at preſent let one inſtance from amongſt them for brevity ſake, here ſuffice.

The Paper ſubſcribed by *Charles Marſhal* and ſixty five more at *Ellis Hooks* his Chamber in *London*, 1677. againſt *John Wilkinſon* and *John Story*, may juſtly be compared in ſome part to the *Bull* given forth by Pope *Leo* the Tenth, againſt *Martin Luther*, but in ſome other part thereof is worſe; for in the Popes *Bull*, fourty two Articles of Doctrine held by the ſaid *Martin*, were mentioned and declared Erronious, by which the World was notified of the reputed Crimes laid to his Charge, and ſo had ſome pretended Ground whereon to place a Judgment, whether the *Bull* was juſt or no, and were not left ſo much in the dark as to believe he was an *Heretick*, on the meer Faith of the Popes Sentence. But in the aforeſaid Paper againſt *I.W.* and *I.S.* nothing that may properly be termed particular matter of Fact, or Erronious Doctrine is therein laid down, as the ground thereof, unleſs their general words (now following) may be termed ſuch, namely, *That they have Evil Deſigns, deſpiſe * Heavenly Dignities, refuſe to come to them, promote Falſe Jealouſies, ſet up a kind of a Standard of Separation*, and ſuch like, which clearly ſhews that the *Popes Proceedings* in that reſpect, was far more juſt than theirs: This is not all, but the ſaid Paper was directed to *Mens Meetings*, who were thereby exhorted in theſe words, *That if ſuch Perſons perſevere and go on in their Seperate Spirits, let Gods Truth be clear of them, and Truth ſet over their Heads, according to that bleſſed Order of Chriſt ſettled amongſt you.* I doubt not but that the ſecret meaning of theſe words were to prompt Friends to teſtifie againſt *I.W.* and *I.S.* &c. whileſt ſtanding, (as they then did) and that on the Foot of the ſaid Paper without any further Conviction (elſe why did they not referr to ſuch further Conviction) How then can the Pen-man ſay on behalf of himſelf and Brethren, that they are not for impoſing an *Implicit Faith* concerning their Aſſemblies, without Convictions, on the bare terms of *Believing as the Church Believes*? eſpecially, if he hath been a witneſs of ſuch diſorderly, rude, and railing Interruptions, as have been given in publick Meetings for Worſhip of God, whil'ſt *I. S.* hath been declaring the Word of Truth, grounded (ſo far as ever I could underſtand) on no better bottom than the ſaid Paper: for I am a witneſs

Note, If the ſaid *Charles Marſhal* accounteth himſelf an *Heavenly Dignity*, unto whow *I.W.* and *I. S.* ought to come at his Call, 'tis a Token of abominable Pride. — And if the *Second Days Meeters* were Subſcribers thereof, 'tis a Token of manifeſt Lordſhip over their Brethren, notwithſtanding the Penmans Proteſtation to the contrary.

ness, that on such an occasion, nothing of evil (either in Life or Doctrine) hath been manifested, though then publickly called for, if it could be produced, which may become a reasonable ground of perswasion to a Stander by (not Privy to any difference before) that nothing in reality could be produced against him worthy of such evil Treatment: and since the Pen-man is espousing the Cause of *J. S*'s Opposers, I query of him, Whether he would think it Christian Treatment in a Publick Congregation for Worship of God, to be railed against in a general way, whil'st declaring sound unreproveable words to clear his Conscience, without manifestation of any reason for so doing, when called for? And if not, how then can he in Truth say, according to his solemn Profession, as aforesaid, on behalf of himself and Brethren, *That they are for doing to all Men as they would they should do unto them.* 387

But though the Pen-man in one part would not be rendred like a *Papist*, and in divers parts would be understood to be a strict *Quaker*; yet in the 254. *pag.* he seems to mart it all again by these his following words, *Viz. For the further opening of which Controversy, we refer the Reader to a short Tract written by our Antient and Learned Friend* Richard Richardson, *Entituled, A few Ingredients against the Venom of* William Rogers *his Book, Stiled* The Christian-Quaker, *&c.* In the said Tract, *Heathenish, Papistical,* and *Protestant* Authors of divers sorts, are quoted, to Vindicate *George Fox* his Saying in his Book of *Womens Meetings*, that *Micahs* Mother spoken of, *Judges* 17th. was one recorded for her Wisdom and her Vertue, though nothing of Vertue is recorded of her, unless an Idolotrous Action may be termed such.

Hath not the Penman given just occasion to the Impartial Reader to conclude that *George Fox*'s Cause is at a low Ebb, since 'tis evident that he is beholding to such sort of Crutches to bear it up: and if the Pen-man thinks it a Scandal to be rendred like a *Papist*, how comes he to refer the Reader to *Richard Richardsons Ingredients*, when in part thereof, *Heathenish* and *Papistical* Authors are made use of; and not only so, but with this Confession, *That many* Papists, *though living in dark Times and Places, and Serving God, which* (as *R. R.* saith) *was with Images*, &c. *were yet good Men and accepted*, &c. Let the Pen-man answer the Question, if he please. 'Tis sufficient for me to observe, that the Pen-man doth buffet me in one Part of his Work, because my words (which were true) rendred him, according to his own Construction thereon, like a *Papist*; and yet in another Part, referrs to *Ingredients* (sufficiently *Papistical*) to bear up *George Fox* his Tottering Cause.

I must heartily confess that the Pen-man is more in my Eye than the rest of the *Second-day Meeters* are, because my Perswasion is, that he hath been a

Betrayer

Betrayer of many of them, and though the Edge of my Pen may ſeem ſomewhat ſharp againſt *George Fox*, yet 'tis a queſtion with me, whether the Penman hath not adminiſtred the Occaſion by his ſecret Councels before the Publication of the *Accuſer*, &c. ſince therein 'tis evident that he hath no better skill, than to occaſion from freſh Matter adminiſtred by him, great Diſ-repute to *George Fox and his Cauſe*. For if *Heathenish* and *Papiſtical* Authors had been omitted in his Vindication, yet what Credit can *George Fox* imagine will accrew to him, under the Notion of a *Quaker*, to admit any one on his behalf to quote the ſenſe of * *Preſbyterians* in Religious Concerns, as a juſt defence of himſelf. May it not on this occaſion thus be ſaid to *George Fox*, Doth not this leſſen thy Teſtimony againſt them in days paſt, and give juſt occaſion unto them to *Laugh thee to Scorn*, unleſs thou become a Profeſſed Member of their Society, and Condemn all that hath been written againſt them, and in particular, againſt *Richard Baxter* of *Kiderminſter*, that great *Preſbyterian*. Elſe, Why is his Work in Religious Concerns now thought meet (by the Learned *R.R.* and the Pen-man of the *Accuſer*, by referring to him) to yield ſome *Ingredients* to defend thee from that Stroke which is juſtly fallen upon thee. Had the Pen-man been a real Friend to *G. F.* how could he dare to give occaſion of this Diſcourſe, or if he were no Enemy to the Memory of the Learned *Samuel Fiſher*, or the Servant of the Lord *Edward Burrough*; methinks he ſhould have called to mind how deeply they have been engaged in Conteſts againſt the *Preſbyterians*, and in particular againſt *Richard Baxter* by name, and ſo conſequently have avoided to put ſo great a Weapon in their hands whereby to wound the Credit, and rake into the Aſhes of our Antient Friends, long ſince fallen aſleep.

* See Richard Richardſons *Ingredients*, *Pages* 13. 18.

The Pen-mans Work, according to the ſence I have thereof, beſpeakes him to be a Proud Man, and one greatly affected with Government, ſo far as relates to Membership amongſt the Governours: I cannot ſay the Governed. His twenty five Lines of *Drollery* in the 35*th*. and 36*th Pages* denotes that he thinks himſelf witty to. To this add his being detected of *Blaſphemy*, as aforeſaid, and what he hath mentioned of *Hocus Pocus*, and *Legerdemain*, Page 265. hereafter cited on another occaſion, and then conſidering that 'tis a Penman not named, compared with what he hath referred unto as aforeſaid; who can be perſwaded that he is a Man of a Tender Conſcience, or that he is not guilty of deſigning *Defamation* to the Reputation of the Dead, as well as the Living, that ſo he may at length appear as ſome more glorious Star.

This occaſions me by way of Digreſſion thus to ſay, Let *G. F.* beware of leaning on *Earthly Props*: a true Miniſter of Chriſt needs them not: and when

when *G. Fox* was so accounted, his Printed Doctrine was; they that do so, *Viz. Set up Outward Things, gathers to themselves, and not unto God.* Which shews that *G. Fox* for a long time hath been gathering to himself. See his *General Epistle*, Printed formerly for *M. W.* 788

The Pen-man of the *Accuser*, &c. in his Title-Page, quotes the Words of Christ, *John* 13. 17. *That thou dost, do quickly.* Who so ignorant, that knows not, but that they were spoken to *Judas*, that afterwards betrayed Christ; and if he intends the Application to me, because I have written against *G.F.* he may conclude that it may have a more pernitious Tendency than any thing I have written of *G. F.* though the Pen-man hath taken occasion to construe some of my words to be of such a Tendency; See *Page* 236. However, to quit my self of all Jealousies that may arise from the Penmans Citation of the aforesaid Scripture, I say that I am not about to accuse *G. F.* for owning himself to be the *Christ of God*, if he had positively so done, I should conclude it the Fruit of some deep Distraction, unto whom Charity ought to be extended, as not meriting an Accusation, only proper against a Man (at least reputed to be) in his right Senses.

Whatever Thoughts *G. F.* through his distracted Imagination hath had of himself, he best knows. But yet this I know, that the Pen-man of the *Accuser*, &c. in the 236. *Page*, hath quoted a part of a *Query* sent by me to *George Fox*; the whole runs thus; *Hast thou forgotten how thou hast testified against* * I. N's *Spirit, whose great Fall was his owning, or at least not reproving the Women when they cryed with the Carnal Tongue* Hosannah *to him? And hast thou no sense that it is gross Ignorance and thick Darkness for any to look upon thee as that Prophet whom the Lord by his Servant* Moses *Prophesied he would raise up like unto him, whom the People are to hear in all Things? I cannot believe thou art ignorant that such there are, who so look on thee; and I never understood thou becamest a Reproof to this Spirit.* The middle part of the *Query* being quoted by the Pen-man, he then thus proceeds, *This is at least suspected for a great Scandal, and is very pernicious.* 'Tis now my place to inform the Reader, that what the Pen-man hath quoted, is under the Title of a *Catalogue* of some (as his false term is) my manifest Falshoods, notorious Slanders, scandalous Abuses, and by the Contents, is contained within the number of the Pages thereof, and yet thereupon he only thus saith, *This at least is suspected for a great Slander*; and why only suspected? I doubt not but that the secret reason was, that on Conference with *G. Fox*, he could not in Truth deny the same; and if it be enquired, *Why dost thou sup-*

* *Note. I. N.* repented and confe'st his Miscarriage in Publick Congregations, and 'tis believed he laid down his Head in Peace with God.

ſoſe that the Pen-man had Conference with him therein? I anſwer, becauſe; *Pag.* 41. I find, that the Pen-man ſignifies *G, F*'s Denyal *to be in that very Place amongſt the Children of Light, as* Moſes *was amongſt the Children of* Iſrael; which without a Conference with him, could not in Truth be inſerted: the like Denyal in the Caſe aforeſaid, would have ſignified ſomething to remove the Jealouſie (if from a Man of Credit, owning his Work by name) But the Pen-mans bare Suſpition of Scandal, whil'ſt he hath on other Occaſions, in divers places ſignified *George Fox*'s denyal of other Matters, (Witneſs, *Pages* 237. 238. 240.) ſhews that *George Fox* will not deny it, and ſo is great cauſe of Jealouſie, that at length this Controverſy managed by ſo unskilful a Pen-man, on *George Fox*'s Part, will occaſion the Diſcovery of great Idolatry; for over and beſides what I have now hinted at, the Pen-man is ſo skilful as to render me, in the 246. *Pag.* guilty of ſordid and foul abuſe againſt *John Blaykling*, but offers not there a word to prove it againſt me, nor yet a word of Reproof againſt the ſaid *John Blaykling*, though he hath acted the part of a *Sycophantizing Paraſite* in writing touching *G.F.* on this wiſe, as in the *Fifth Part of the Chriſtian-Quaker Pag.* 77, 78. is already recorded, and not denyed on his Behalf, *Viz.* That his (meaning *G.F*'s) *Life Reigns, and is Spotleſs, Innocent, and retains his Integrity, whoſe Eternal Honour and Bleſſed Renown ſhall remain; yea, his Preſence, and the dropping of his tender Words, in the Lords Love, was my Souls Nouriſhment.* Which compared with my following Charge, recited by the Pen-man, *Pag.* 232. and not denyed by *George Fox*, Viz. *That* George Fox *hath deſcribed himſelf one unto whom Infallible Judgment hath been committed in all things*, occaſions an Increaſe of Jealouſie, that though the Pen-man hath reflected on me for printing againſt him without firſt proceeding Judicially, yet that therein he hath acted notoriouſly deceitful, not only becauſe my *Preface* to the *Chriſtian Quaker in Five Parts*, ſhews my Endeavours many ways to obtain a Hearing of what I had to lay to his Charge, but alſo becauſe I am perſwaded that he is Conſcious to himſelf, that their *Church-Government* admits of no more Tryal, or calling *George Fox* to Account for any Evil he ſtands accuſed of, than for a *Lay-Perſons* Accuſation againſt the *Popes* Authority, will be admitted to be Judicially treated on amongſt ſuch in *Rome* as account him to be the *Apoſtolick See.*

Note. Eternal Honour is due to none but God, who alone, and not the words of Mortal Man) is able to nouriſh the Soul which is Immortal.

I have not yet done the Pen-man all the Right I can, in ſhewing forth a perfect Copy of his *Complexion*, or his own *Reputed Parts.* I remember he [illegible] ſome Diſcourſe, wherein he uſeth theſe words, *Argumentative, Oratory, Hocus Pocus, Legerdemain.*

I ſhall therefore only refer the Reader to the pages wherein they are mentioned

mentioned, *viz.* 36. 265. and leave it to his Consideration, whether it imports not, that the Pen-man would be accounted not only an *Argumentative clear Oratorical Man*, but also one that is skilled in *Hocus Pocus* and *Legerdemain*. But how much Credit it may add to him in the *Readers* Sense, when he hath also viewed his twenty five Lines of *Drollery*, grounded on a downright Falshood and Prevarication, (as in the ensuing Tract is manifested) thus beginning in *pag.* 35. *Oh Great Champion*, &c. I shall at present say little of, concluding that the Nameless Pen-mans work is not worthy to be recorded in that Book of Testimonies, on behalf of Truth, which by *G. Fox's* Epistle from *London*, the 1*st.* of the 11*th.* Month 1669. Is to fasten over all. For by that Epistle, doubtless *George Fox* intended, that Testimonies for the Truth should not only be Recorded, but also the Name through whom they sprung, else it might be reputed of no credit, very unlike to fasten over all, even as the Pen-mans Treatise Entituled the *Accuser*, &c. Methinks *George Fox* and the Pen-man on his Behalf, should have had a sense that these things would have been brought to their Remembrance, and that every Eye will be ready to behold the Pen-mans Work to be the fruit of Meer Darkness, that cannot abide the Test and Tryal of the True Light. And that *George Fox* in suffering a Nameless Person to plead his Cause in Print, hath rendred both himself and Cause subject to *Scorn*, *Derision*, and *Laughter*. 389

By meer Accident one part of the Pen-mans Work forgotten by me, admitted a review.

In the 5*th.* and 6*th. Pages*, he thus saith, *The Matters of Fact wherein he can place a real Difference as to* Church-Order *and* Discipline, *may be Summoned up in this narrow Compass.*

First, William Rogers *and some others of his Party seem to be only for a Select Company of* Elders *and* Deacons *to Order* Church-Affairs *about the Poor*, Marriages, &c.

Note, I have not written one word to shew that such a Sense is my Sense.

Our Meetings in that case are more free and open for others, also of the Younger sort to be present, whose Conversations are honest and sober.

William Rogers *in his Contest with* Robert Barclay *seems not to own that the* Church of Christ *hath Power or Right of Judgment to decide Controversies in Matters of Evil Fact or Trespass of one Brother against another in Things of Outward Property*, &c. *but only the Parties differing to have an equal choice of Persons to determin the Difference.*

Whereas we distinguish between a wilful Injury and Offence (whether real or supposed) only through mistake.

Thirdly, *They are against proposing Marriages before the distinct Meetings*

of Faithful Women amongſt us, we Judge it very convenient and ſociable to Lay them before theſe Meetings where they are ſettled.

Fourthly, *They are againſt Recording Condemnations to poſterity. We Judge it needful*, &c. —— And then he proceeds, *Pag.* 7. thus, *Now if theſe things ſeem inconſiderable to divide and ſeperate upon, that they might then eaſily be accomodated or reconciled on amicable Conference, we ſay ſo to.*

Would not the Impartial *Reader* (giving Credit to the Pen-mans words) thus conclude, that he and his Brethren were very ready that the Breach might be healed by an amicable Conference, and not only ſo, but ſuppoſe that ſuch a Confenence on our Part is ſhunned, if the Pen-mans Deſign, by ſo expreſſing himſelf as aforeſaid, was to inſinuate ſuch a Belief, his Complexion might then be rendred as the Mapp of deep *Hypocriſy* and *Deceit*. Nothing can be more acceptable to us than an amicable Conference, and that Judgment may paſs upon the Tranſgreſſor. As an Evidence on our part, I add, that the laſt *Yearly Meeting*, many of our Friends then appeared, and our End was, that if any had ought to ſay againſt the Book Entituled, *The Chriſtian-Quaker*, &c. or any of us, they might have an opportunity of Conference with us, but not perceiving any ſuch concern with any of our Oppoſers, I then writ to the *Yearly Meeting*, to ſignifie the Place where I might be heard of, and that ſuch as were diſſaffected with the aforeſaid Book, might there have the opportunity of ſhewing ſuch their Diſaffection. This Letter was publickly delivered, and the Meſſenger that carryed it, deſired that it might be publickly read, but yet it was not: I ſuppoſe thoſe few that by handing it one from another had the Sight thereof, thought it not fit to be communicated. Is it not apparent that ſuch Actions are the very Fruits of unparrelled Lordſhip under the Notion of *Free Aſſemblies*, and that too great an Awe was on ſome of the reſt of the Meeters, obſerving that Action, becauſe they called not for the publick reading thereof, ſince the Letter was directed to be communicated to the whole Meeting, and ſo declared in their hearing? This coming to my Knowledg, ſeveral Friends, as well as my ſelf, went to the *Yearly Meeting* another day, where I deſired that I might have audience amongſt them; but if it might not be admitted, I ſhould return in Peace, as I came; and withal ſignified, that having made my Requeſt, I was willing to withdraw, and attend the Meeting for their Anſwer, declaring that I took no notice of any thing then ſaid to me, becauſe 'twas not ſpoken in the Name of the Meeting; but before I departed, and without any Conference had (whereby the Mind of the Meeting might be known) three or four at leaſt undertook to give Anſwer in the Name of the Meeting, that I ſhould not have Audience, no then appointing me any other time or place to declare unto them what was with me to ſay; which clearly ſhews, that the aforeſaid pretence of readineſs, to an amicable

cable Conference, is a piece of meer *Hypocrisy* and *Deceit*, and is a great motive to the penning of this seasonable *Hue* and *Cry* after the Name of the nameless Pen-man, that so all that loves the Peace of the *Church of Christ*, may beware of him, lest they should be moulded into the same Image of *Hypocrisy* and *Deceit*. 390

Moreover from the relation aforesaid, he that runs may read, that amidst all the Pen-mans pretence to Order, the *Yearly-Meeting* (which should be a Pattern for good Order, if there were any amongst them) hath shewn Example of such irregularity, that is a shame to be mentioned.

First, In suffering a few privately to read a Letter directed to be communicated to all, and never demand a publick hearing; it imports a sort of Lordship in the Persons attempting it, without Assent of the Meeting.

Secondly, It imports a sort of submissive Slavery in as many of the rest of the Meeters (not demanding a reading) that heard the Messenger declare, that 'twas sent to the Meeting, and desired it might publickly be read.

Thirdly, The Answer of a few of the Meeting, in the name of the *General Meeting*, without Order of the Meeting, imports the like Lordship and Slavish Submission in some, since 'twas not reproved by any at that time.

Fourthly, Both one and 'tother Example shew the Fruits of manifest Injustice, that a Letter from a Friend, especially when not Excommunicated, should not be read in their Assembly, and not only so, but denyed Audience, when proposing to be heard at such a Juncture, when the Affairs of the *Church* in divers parts of the Nation lay a bleeding, through the Influence of the present *Controversy*, in which the Person desiring Audience, was to their Knowledg, deeply concerned.

CHAP.

CHAP. II.

Popery *disclaimed by the Nameless* Pen-man *of a Treatise, Stiled* The Accuser, *&c. (when not accused thereof) Treated on, shewing Similitudes both of* Union *and* Disunion *relating to* George Fox *or his Party on the one Part, and the* Papistical *Party on the other Part, with Instances of the Fruits of* Apostacy *and* Innovation *inconsisting with* True Liberty of Conscience, *and centering in an* Antichristian Imposition, *now Detected and Disowned.*

HAving seriously pondered the Treatise Entituled, *The Accuser of the Brethren*, &c. and compared the Treatment given me therein, with the little Credit that a Book of Controversy meets withal, when no mans Name concerned as Author thereof, is thereto put, it might have been no stain to my Reputation, either as a Man or Christian, to have remained in Silence. But since it is given forth in the Name of a Meeting termed, *The Second-days Meeting*.— 'Tis with me to take a little notice thereof, I say again, a little notice, that so the Reader may not think me so impertinent, as to trouble the *Press* with so great a Volumn as a full Answer to every Impertinency, Prevarication, and Falshood, wherewith the said Treatise is stuft, might require.

Nay, were it so, that any Persons Name was Subscribed thereto as a Party concerned in giving forth the same, which I find not, but insteed thereof, only * *Ellis Hooks* as a Witness, yet the Ingenious Reader might call in question the discretion of any one that should answer the whole; because whoever compares what the Pen-man hath written, with what he pretends to shew himself dissatisfied in, shall clearly behold either his weakness, his Errour, or Confusion, and that whatever I have written, which he either pretends to answer, or to shew his Dissatisfaction in, remains undetected, as that which in no respect is unbecoming a Christian Pen. And therefore if I should at this time undertake to discover all his prevaricating abusive manner of writing, I might for the most part give my self the trouble to coppy out Originals again, a continuation of which Method against unreasonable Men, would tend to endless Controversy.

See the last Leaf of the Introduction.

In the last Leaf of the *Introduction*, the Pen-man thus saith, *If* William Rogers *should object or question us for wording this Treatise in the plural, in using these terms*, We *and* Us, *&c. as in whose Name it is written*; 'tis answered, *they*

they are used according to the several Occasions given in his Book, which the Matter Treated on shews, sometimes in the Name of the People called Quakers, *when vindicated from his Scandals, sometimes in behalf of Christs Faithful Ministers and Servants amongst us, sometimes in the Name and Behalf of our Publick Meetings, sometimes on behalf of our* Second-days Meetting *in* London, *according as there is occasion to vindicate these from his Abuses and Scandals; and though 'twas thought meet, that this ensuing Treatise should only be signed by our antient and known Friend* Ellis Hooks, *as a Witness for our said Meeting concerned, not doubting but his Credit in the case will go as far as* William Rogers *his Subscription (and further, no doubt) On behalf of himself and other Friends in Truth concerned; yet he may be assured, 'twas not through any Doubt, Fear or Diffidence, or want of Freeness of Spirit, that the Name or Names of such Friend and Friends as are most immediately concerned in this Treatise are omitted, there is time enough to concern the Names of such in Print as some already are, if* William Rogers *his Enmity and Revenge continues,* &c. *He is here treated far more mildly than his Work deserves.* 391

When I consider the Work the Pen-man hath undertaken, and that from what he saith of himself and Brethren, in the aforesaid citation, I conclude; That 'tis no marvel that his name was not set thereunto, though, as he saith, they were free so to do.

Though the Credit of *Ellis Hooks* (a Clark for his Yearly Sallary) is exalted above mine, yet may not the Impartial Reader thus far question it, didst thou not mistake the Shapes of the Faces of the Meeters that day, and become a Witness for such as merited not the Name of sober Conscientious *Quakers*? If not, how comes it to pass that the Meeters were so infatuated, as to write not only in the Name of Publick Meetings (without Restriction to any) but also in the Name of the People called *Quakers* (and that also without restriction) since many antient Friends to Truth (called *Quakers* are ready to appear as witnesses, that they never understood that any Assembly on Earth, by vertue of any Humane or Christian Constitution, could properly write in the Name of the People called *Quakers*, without Restriction?

If I said no more, I have said enough to invalidate the Credit of the Penmans writing, with Men of sound Understanding and tender Conscience, but yet I shall proceed a little further.

'Tis observeable, from *Pag.* 230. to 254. that he writes at large to acquit *George Fox*, and render him an innocent Man; he that shall weigh the Matter whereof he acquits him, may well question whether *Ellis Hooks* mistook not the Shapes of the Meeters faces that day, and also conclude that 'twould tend more to the Credit of *George Fox* to acquit himself (if he could) or else submit to a Hearing, which hath often been called for, and not suffer others, sometimes by Name, to give forth False Certificates in his

* *Witness* John Blaykling; *see the Fifth Part of the* Christian- Quaker, *Pag.* 76. *to* 83 *and* John Ware, *and* 27 *more, see the Fifth Part of the* Christian-Quaker, *Pages* 67, 68, 69.

his Favour, and then that being Detected, and perhaps his number (of such as will say any thing for him, and appear thereto by Name) growing scarce, 'tis to be doubted, that he wittingly now suffers a nameless Author to wipe away his Guilt the best he can.

But methinks the Penman should not have written touching Judicial Proceedings, and of hearing Face to Face, so much as in the said Treatise is contained, See *Pages* 149. 151. 154. 156. 159. 162. 165. 166.——— Because whoever shall but thorowly peruse the *Preface* and *Post-script* to the *Christian-Quaker in Five Parts*, will see that a loud Cry was made for a Hearing of Matters relating to *George Fox*, and it would not be hearkened to. This may give occasion to some to ask this Question, *What dost thou think the Pen-man intends by* Judicial Proceeding?

Answer. He best knows his own Intentions, I shall not undertake to tell his meaning further than the said Treatise seems to be explanatory thereof, which from what follows, I now collect.

Pages 116. 117. These my words are cited, *The other is the Government of Christ, who alone is Lord over the Conscience, which is not represented by Persons visible by Carnal Eyes, Invested with Power from him to Execute Outward Laws, Prescriptions, Edicts, or Decrees in an Outward Form of Government visible as aforesaid.* These Lines being a part of the two and fourtieth Disaffection, I will in Charity suppose is the only Matter in the said Dis-affection wherewith the Pen-man is Dis-affected, and must necessarily shew that he is thus Principled, *Viz. That the Inward Government of Christ (who alone is Lord over the Conscience) is represented by Persons visible by Carnal Eyes, Invested with Power from Him to Execute Outward Laws, Prescriptions, Orders, Edicts and Decrees in an Outward Form of Government, visible as aforesaid.*

The Reader is now left free to consider, whether 'tis not a Contradiction in common-sence to conclude, *That Persons, visible by Carnal Eyes, can be the Representatives of the Inward Government of Christ (who alone is Lord over the Conscience)* If not, then the said Dis-affection must be the Fruit of a confused, Anarchical Principle: but suppose it were a proper mode of Speech to say, *That the Inward Government of Christ is Represented by Persons visible by Carnal Eyes*: And that on that Foot the Pen-man hath blamed me to Print against *George Fox*, without first proceeding Judicially; the Question then is, Whether the Pen-man Dis-affected with my Principle touching *Visible Persons not being the Representatives of Christs Inward Government*, hath ever declared or known the Name or Names of the Person or Persons Representing that Inward Government of Christ; and not only so, but the Our-

Outward Laws, Prescriptions, Orders, Edicts, or Decrees made by such Representative, according to which *Judicial Proceedings* ought to be? If not, may I not truly say, that 'tis a further Demonstration of a Confused Anarchical Principle, and a Badge of Abominable Hypocrisy and Deceit to reflect on me for not Proceeding Judicially against *George Fox*. 392

Whether the Pen-man hath in private a *Catalogue* of the Names of such visible Persons whom he may esteem the Representatives of Christs *Inward Government*, I will not at present undertake to determine; yet this I must note, that 'tis very probable he esteemed himself at least one such *Representative*, else, Why is this Title given to the aforesaid Book, *Viz. The Accuser of our Brethren cast down in Righteous Judgment*: though there was never any *Judicial Proceeding* against me, neither doth the Book mention any, as the ground of such pretended *Judgment*? And therefore 'tis rational to conclude, that the Pen-man thereof was one (if not the only) *Judge* that hath Extrajudicially Proceeded thus to *Judgment* against me.

In the 254. *Page*, the Pen-man referrs to a *Short Tract*, *written (as he saith) by his Antient and Learned Friend* Richard Richardson, *Entituled*, *A Few Ingredients against the Venom of William Rogers his Book*, *Stiled the Christian-Quaker*. Therein, *Pag.* 18. he thus declares, *For several of them*, (*namely* Protestants) *of most Eminency in each*, *have declared*, *that they cannot believe*, *but that many* Papists, *though living in Dark Times and Places*, *Serving God*, *which* (as *Richard Richardson* saith) *was with Images*, &c. *were yet Good Men and Accepted in the measure of Sincerity in them.* Which occasions me to query: Why the Pen-man should be angry at his own Construction of my words? I say, his own Construction, and not mine, *Viz. That they tend to render* (as his words are) *us the said People*, *highly guilty of gross* Popery: See *Pages* 8. 19. Since by his Learned Friends Citation, *Persons under Profession* of Popery, *Serving of God with Images*, &c. *were yet Good Men and Accepted*, &c. the Query I shall not undertake to answer. However it gives me a just occasion, especially since he would not be accounted guilty of gross *Popery* [mark, not of meer *Popery*, but of gross *Popery*] to do the Pen-man so much right to inform the *Reader*, that as in some things there seems to be an *Union*, so in other things a difference between *Popish Principles*, *Proceedings* and *Practices*, and my *Adversaries*. If they like not the Discourse, let them blame the Pen-man for giving the occasion; for know this of a truth, that the more he stirs with his angry and waspish Pen, the more will the Cause, which he espouseth, stink. For who can blame me for vindicating the Truth and such as are concerned therein, from unjust Reflection and Slander; and if that cannot be effectually done without discovering Principles and Practices relating to *George Fox*, or his Party, that run parrellel with the *Church of Rome*, I cannot but say, *Let the*

Will of the Lord be done: for 'tis but just that *Deceit* and *Idolatry* should be discovered, in whomsoever it may appear: this may be a seasonable warning to *George Fox*, not to encourage such rash Pens, as are the occasion to bring his Name so much on the *Stage* as the Pen-man hath done: the Issue of his Conduct may best discover whether he may be termed *George Fox*'s Enemy, or his Friend.

'Tis affirmed of the *Pope*, that he is Christs *Vicar* on Earth, and 'tis certainly known, he (a visible Man) accounts himself invested with Power to execute *Outward Laws, Edicts and Decrees*: but herein I place not much Difference between the *Pope* on the one part, and the Pen-man and some of his Brethren on the other part, lest I should wrong them, whil'st the 42 *Disaffection* (on which I have already treated) speaks their meaning: for I have cause to suppose (from what I have already noted) that the Pen-man and his Brethren (if they assented to his Disaffections) account themselves the *Representatives of Christs Inward Government over the Conscience, and that they are Invested with Power to Execute Outward Laws, Edicts, and Decrees.*

The *Pope* likewise affirms, that the *Church of Rome* is the *True Church*, and if so, is consequently in the *True Faith*. The *Romish Clergy* teach, *That we ought to Believe as the Church Believes.* Herein likewise I cannot justly place much difference between the *Popish Clergy* and *Pen-man*, if he was one that approved this *Doctrine* held forth in a small Book, Entituled, *The Apostate Incendiary*, &c. *pag.* 16 *The True Church is in the True Faith, that is in God, and we must either Believe thus as the True Church Believes, or else it were but both a Folly and Hypocrisy to profess our selves Members thereof.*

The *Popish Clergy* think it not fit that the *Layty* should undertake to treat on Points of Divinity, or so much as concern their Heads with that, otherwise than to receive those things in the sense that the *Clergy* teacheth. This bespeakes little of any difference at all between the Pen-man and the *Popish Clergy*: for the *Second-days Meeting* was reputed to consist of Ministring Friends; and now the Pen-man on the occasion of my writing somewhat touching *Doctrine*, thus saith, *pag.* 139. 140. *This Man who is thus Discomposed in his Work, should not have meddled so much with Points of Divinity, which he appears so little skilful in.* Of this more in the next Chapter, to shew that the very *Second-days Meeting* approved the same *Doctrine*, for my asserting whereof, they render me so unskilful, as not fit to meddle with Points of Divinity, namely, *That amongst the Primitive Believers, there were such as practised Circumcision, Some made Conscience of keeping a Day, and some that abstained from eating Flesh, and others that did not, and yet a Christian Liberty and Forbearance was so exercised, as that they were not to be Judging one another about those things*, &c.

Those

Those who are acquainted with *History*, *Treating* of the *Church of Rome*, may thence learn; that some have esteemed the Authority of the *Pope* to be above the Authority of an *Acumenical or General Council*, but some others the contrary: yet both have agreed, that the Authority accompanying one of them, hath been the highest Authority in the Church, from whence there is no Appeal on Earth. In this I cannot of knowledge place much difference between my Adversaries and the *Romish-Church*; because I know not but that *G. F.* (termed the *Great Apostle of Christ*) may be by some declared to be Invested with a greater Authority than the *General-Meeting*, neither can I deny, but that the *General Meeting* may be by others esteemed to be Invested with a greater Authority than he: yet here may be some difference, the *Pope* and his Adherents gives himself no higher Title than *Christs Vicar* on Earth, but by a Paper lately come to my view; unto which was Subscribed *G. F.* I find that the Author thereof hath given himself another Title, which at present I am not free to declare; yet must thus say, Had my Eyes been Witnesses thereof in days past, I should not have esteemed any such *G. F.* to have been an Apostle of the Christ of God: and indeed from the Title which the Author gave himself, I should have had no more ground to have looked upon him a Minister of Christ, than *Peter*, termed the Prince of the Apostles, might from the Scriptures of Truth, be declared the Son of God. 393

What difficulty there may be for one of the *Laity* to have a just Hearing or Redress in *Rome* upon a Complaint to be made against the Pope, I will not pretend to be fully acquainted with: yet this I know, that a Cry for Justice when relating to *G. F.* hath not been hearkned to in *London* by one part of the People called *Quakers* unto whom I have addressed. See *Preface* and *Postscript* to the *Christian-Quaker* in Five Parts. 'Tis well if the Endeavours of the Pen-man (who peradventure may expect Advance by *Usurpation* in the Government contended for) be not as great to keep of the stroak of Justice, when relating to *G. F.* as Cardinal *Scomberg*'s were to keep off the *Reformation* from the *Court of Rome* in the days of Pope *Paul* the Third, not knowing how soon it might be his own turn to ascend the *Papal-Chair*. The reason why I use the Word *Usurpation* as aforesaid, is, because the *Form of Government* contended for, hath admitted of no Rightful Succession, or Constitution of any Supream Person, or Persons, either by the Laws of God or good Men; and I suppose that the *Second-days Meeting*, in whose Name this Treatise Entituled, *The Accuser*, &c. was given forth, will not deny it; because I never heard that there was ever any reputed Accord or Agreement (as a Fundamental Law) between the People called *Quakers*, as a Church, whereby any such Constitution or Succession, by Election, or otherwise, might be warranted; much less read several times a Year, as it

ought to be, if their Learned *Richard Richardſon*'s Aſſertion in relation to the Laws of *England*, in his *Few Ingredients*, againſt the *Chriſtian-Quaker*, may be look't upon as a proper Example for them to follow, *Viz. Our Laws require themſelves to be read publickly ſeveral times a Year, and Judgments concerning them are publick.*

As the Popes of *Rome* have called General Councils, chiefly conſiſting of the *Clergy*, ſo 'tis reputed that *G. F.* originally called Miniſtring Friends to *General Meetings* yearly, and I doubt not, but that the Pen-man placing the * ground of the Controverſy on an oppoſite dark Spirit, &c. on our part, did thereby intend that our Oppoſition to the Paper Subſcribed by 66. reputed by ſome to be given forth in the *General Meeting* in purſuance of *G. F*'s Approbation or Incouragement, was the Fruit of Darkneſs, which brings to my remembrance, 'That the Biſhop of *Bitonto* in an 'Oration in relation to the Council of *Trent*, and Commendation of Pope 'Paul the Third, exhorts all to ſubmit themſelves to that Council; which '(*ſaith he*) if they do not, it will be juſtly ſaid, The Popes Light is come 'into the World, and Men love Darkneſs better than Light.

**See the 2d. pag. of the Introduction.*

Whether that * Expreſſion may be a proper *Looking-Glaſs* for the Pen-man and *George Fox* to ſee their Faces in, when they conclude it the Fruit of Darkneſs not to Submit to their Councils and Outward Directories, I ſhall leave to the conſideration of the unprejudiced underſtanding Reader, with this further Information, that *G. F.* when accounted a Miniſter of Chriſts Light, did then ſignifie, * *That 'twas below Wiſdom to Jangle about Outward Things.* And yet hath ſince been ſo great an Inſtrument to cauſe Janglings about Outward Things, as that it hath occaſioned a Godly Jealouſie that he hath been endeavouring to exalt his own Imaginations inſtead of Chriſts Light, and that he hath not wanted Deceitful Flatterers to ſtand by and admire every thing which he either doth or ſaith: which doubtleſs was the ground of one part of the Saying of *John Blaykling* in relation to *George Fox*, cited in the 77*th.* pag. of the Fifth Part of the *Chriſtian-Quaker*, on this wiſe, *Viz. That his Life Reigns, and is Spotleſs, Innocent, and ſtill retains his Integrity, whoſe* ETERNAL *Honour and Bleſſed Renown ſhall remain; yea, his preſence, and the dropping of his tender words in the Lords Love, was my Souls Nouriſhment.* When I conſider that Eternal Honour is due to none but to God himſelf, and that the Soul cannot receive Nouriſhment from any other, I may well queſtion whether ſuch Expreſſions are not the Fruits of a Blaſphemous Tongue or Pen.

**See* Chriſtian-Quaker, *1ſt. Part*, p. 86, 87, 88. *to the End. and the* 3d. *Part*, p. 69. & 4*th. Part*, p. 27

See his General Epiſtle Printed for *M. W.*

I

I shall now inform the Reader of a few things wherein they differ.

The *Pope* when he gives forth any *Bull* or *Decree*, doth not usually say, *'Tis not for want of Freeness in Spirit that I desire my Name should be hid as the Author thereof, but publisheth it in his Name*: but from what I have already written, it appears to me, that the Pen-man was ashamed that his Name should be publisht with the great *Bull* Entituled, *The Accuser of the Brethren Cast down*, &c. which seems to render him unworthy to be a visible *Representative* of Christs *Inward Government*, if there were any such, according as his 42 *Dis-affection* seems to import. 395

In the *Popish Inquisition*, severe punishments have been inflicted on such as have been cast therein, and somtimes their Estates confiscated, and tho the Sufferer hath been brought before the *Lords Inquisitors* as his Judges, yet hath had no fair Hearing and Tryal in the presence of his unknown Accuser.

Herein is some little Disagreement between the Fruits of my Adversaries, and the *Papal* Ministers, under pretence of Justice. For though I have been very wickedly and undeservedly Abused, Accused, and Judged by nameless Persons; yet I must confess, they have not punished my Body, nor taken away any of my Estate, therein is some difference, but Blessed be the Lord, they have no Power so to do; nor yet suffered me to see the Faces, or know the Names of my Judges, in that respect, the Lords of the *Spanish Inquisition* have been more Just.

See the 6th. *Part of the* Christian-Quaker, *pag.* 12. 13. 14. 15. *as Evidences for a nameless Accuser.*

Perhaps some may query thus, *Dost thou think thy Adversaries would cause thee to suffer in Body and Estate, if so be they had power?* To this I Answer.

Charity oblieges me to say no more of them, than they themselves give occasion to say: they have already endeavoured (as much as in them lyes) to take away my Credit, which is next to depriving me of my Estate.

In the last page of the *Introduction*, the Pen-man tells the Reader concerning me in these words, *He is here treated far more mildly than his Work deserves*. If he saith true, then I deserve another sort of Treatment, not so mild as the Pen-man hath given me in the said Book: which leads me to cite a few words of that which he terms *mild Treatment*, either in relation to my self or my Book, amidst many more of the like nature. What follows is only a tast of his pretended mildness, namely, *Hellish Jealousie. Fiery Agent, and Incendiary. His Heart is filled with Pride and Envy. As for* W. Rogers's *Book against* * Church-Government.

Note. If they mean the Government of Christ in his Church, then I write no Book, nor any part of one against *Church-Government.*

Government, *'tis outragiously wicked, clamorous, and abusive, the cruel Outrage, Deadly Hellish Spirit, or Image of Jealousie, Monstrous, a false Heart, a double Mind, a Self-will, a confused deformed monstrous Birth, Envious, Quarrelsome, Proud, Disdainful Spirit.* See the *Introduction*, and pages 9. to. 17. 18. 19. 24. 26. 261. He that runs may read what a *Bear-Skin* the Pen-man hath put me into, and how I am like to be baited by such as believe him and his Brethren to be the *True Church*, and that have suckt in this *Doctrine* before cited, with application to them, *Viz. The True Church is in the True Faith, and we must either Believe thus as the True Church Believes, or else it is but both a Folly and Hypocrisy to profess our selves Members thereof.*

When I consider that this is his mild Treatment, and that more abusive and uglier Language can scarcely drop from an *English* Pen on this side Hell, I cannot suppose what he meanes by these his very words [*He is here Treated far more mildly than his Work deserves*] unless he believes that my Work deserves Corporal Punishment, or Confiscation of Estate. I cannot but again say, Blessed be the Lord that the rigid, severe, uncharitable Penman hath not power so to do.

In the Paper Subscribed by *Charles Marshal* and sixty five Persons more against *John Wilkinson* and *John Story* treated on in the Second Part of the *Christian-Quaker*, pag. 92. 'tis thus said, *And we do hereby Reprove and Judge that Jealous, Reading, and Seperate Spirit, and them* (meaning *I. S.* & *I. W.*) *and their Seperate Company, and that by the Spirit and Power of our God, and we warn all to whom this comes, to beware of the said* I. S. *and* I. W. *whose way at present is not the way of Peace.*

Whosoever perusith the said Paper (already extant in Print, though not publish't (as I know) by any one of our Friends, may perceive it in some respect to be much like the *Bull* given forth by Pope *Leo* the Tenth, *Anno* 1520. against *Martin Luther*, but yet in one main Point greatly differs, for in the *Bull* against *Martin Luther* there are fourty two *Articles of Doctrine* condemned, and the *Bull* ordered to be read in every place, to the intent that the Matters for which he was prosecuted as an *Heretick*, might be known. But in the aforesaid Paper Subscribed by *Charles Marshal*, &c. there is no mention of any particular *Doctrine*, or *Vitiousness in Life*, for which they are persecuted by their Brethren: but instead thereof, these general Recriminations, *Viz. That they have Evil Designs, and persecute them, by Word, Writing, and Practice*, &c. See the Second Part of the *Christian-Quaker*, pag. 80.

All which considered, clearly shews, that though they pretend themselves to be in the Practise of the *Church of Christ*, yet it may reasonably be questioned, Whether or no they were not afraid to trust the Members of their Church, with the knowledge of what their Brethren were persecuted for; lest such amongst the very weakest sort, as had read *William Penns*

Book

Book, Stiled an *Address to Protestants*, might be ready to say, *We now perceive there is just occasion for us to exhort our own Friends, even in the words of our Friend* William Penn, Let us Fly Rome at home; See *Address to Protestants*, pag. 77. 396

At present let this suffice on the occasion of my Adversaries Constructions, that I rendred them guilty of *Gross Popery*, when I used not the word *Papist*, *Pope*, or *Church of Rome*, (so far as I remember) in all my Book; If I had, I suppose my Adversaries would have cited the words, but they have not, and of this I am most certain, that my Resolutions were to the contrary.

The next thing which I think meet to take notice of, is part of what the Pen-man saith in the 19*th*. pag. in these words, *Viz. These his* Exceptions *and* Alligations *contain a very unjust Insinuation or Reflection on our Meetings, which are for the Service of Truth and one another in Love, as if we imposed Rules and Methods for our Fellow-Members to observe in an Implicite Faith in Blind Obedience, which has ever been far from us, and contrary to our Principle and Testimony, since we knew any thing of Truths Inward Conviction and Work.*

When I compare this with what is signified in the *Advertisment*, Viz. That in the said Treatise, the People called *Quakers*, are vindicated in their *Church Order* and *Discipline*, and that in the 11*th*. page of the *Introduction*, 'tis declared, *That sometimes in the said* Treatise, *they write in the Name of the People called* Quakers, *when vindicated from my Scandals*: thereby insinuating, as if I writ against the said People without restriction, (and that scandalously too) and not only so, but that the People called *Quakers*, without restriction, were for such *Church-Order* and *Discipline* as is introduced to be practised by some: 'tis needful for the better understanding of the Matter, to describe some (at least) of those called *Quakers*, in whose name they cannot reasonably be understood to write.

The very Title, *Accuser*, &c. shews that the Pen-man could not write in the Name of such as incouraged the publication of the Treatise Entituled, *The Christian-Quaker*, &c. *in Five Parts*, because against them he bends his *Bow*, and yet they are part of the People called *Quakers*. Laying *Marriages* before *Womens-Meetings*, is a part of the *Church-Order*, Vindicated, and therefore he cannot be understood to write in the Names of such as are disaffected therewith, and these are numerous, and called *Quakers*: several scores of the People called *Quakers* have given their Testimony in writing against the said Paper Subscribed by *Charles Marshal* and sixty five more, against *John Wilkinson* and *John Story*; and at this day, I suppose, few called *Quakers* (in *England*) will own the Contents thereof, as Signed by Persons that never spoke to the Men, nor heard any Judicial Proceedings against them, and so consequently the Pen-man could not write in the Name

of

of ſuch called *Quakers*, ſince he ſeems to favour ſuch as have vindicated it.

Moreover many called *Quakers*, in ſome reſpects, appear neutral in the preſent Controverſy, having had no concern of Conſcience outwardly to appear of either Party, further than by owning the ſame Principles which we own, and in particular, no other Government diſtinct from the Outward, under which we peaceably live, (and ought ſo to do) than the Inward Government of Chriſt may beſpeak them to be of Party with us.

Let but all the People called *Quakers* in *England*, under the aforeſaid Qualifications be excluded, as not impowring the ſaid *Second-days Meeting*, and then I know not that they can repreſent any under that Name, more than what I ſhall now deſcribe, *Viz.* Their own nameleſs *Second-day Meetings*, which I ſuppoſe may conſiſt ſometimes of about twenty Perſons, and ſometimes leſs, according as there may be Miniſtring Perſons called *Quakers* (affected with the Conſtitution of that Meeting, or free to go to it) than in the City of *London*, a few of the ſaid ſixty ſix Subſcribers, that may not (or perhaps if they do, will not acknowledge that they) ſee their Errour, together with ſuch Women as in the Iſle of *Ely*, &c. with relation to the permitting of *Marriages* may be accounted (to ſpeak in the Language of Government) of the QUORUM: for that without their Permiſſion, a Marriage cannot paſs, according to the Conſtitution of the Government contended for: and if peradventure there ſhould be a few more, yet what I have already written, ſhews the Pen-man guilty of great Impudence, to write as he hath done, on behalf of the People called *Quakers*, without reſtriction: thereby inſinuating as if ſuch among them, as joyn not in with his, & his Brethrens Private Councils, were for that cauſe not to be reputed as a part of the ſaid People. May the Lord in his due time bring down the Pride and Height of ſuch towring lofty Spirited Perſons as the Pen-man appears to be, that cannot only be contented to give occaſions of Jealouſie, that he accounts himſelf one of the Repreſentatives of Chriſts *Inward Government* (who alone is Lord over the Conſcience (and of which I have already treated) but alſo would repreſent in Print, to the view of the World, as if the People called *Quakers*, without reſtriction, were Perſons impowring ſuch an Imperious Mapp of Pride and Drollery (as the Pen-man by his work ſhews himſelf to be) to write in their Names.

Note, *one of the 66 Subſcribers gave the Book Entituled*, The Accuſer of the Brethren, *to one that Profeſſed not the Truth.*

Oh Notorious Falſhood! ſhould ſuch an Inſinuation be received by Men of Underſtanding, they might, on a ſerious view of what the Pen-man hath written, compared with what he pretends to anſwer, in reaſon conclude, That the People called *Quakers* (without reſtriction) were one of the worſt ſort of Societies of Men, for Injuſtice and Slander to their Power, as the Earth

Earth doth bear: I confess I want words to represent the Action in as ugly a Dress as it deserves; who can think it should spring from any other Penman than such an one as hath forgotten his low and mean Estate (for the very conceit of being a Governour in an *Outward Goverment*, is very apt to puff up Persons of some sort of Qualifications) and not only so, but hath arrived to a Beautiful City Dress, and forgetting the Humility accompanying poor Tradesmen, (who were sufficiently beautyfied by their Call to the work of the Ministry) would now be as a Lord over his Brethrens Consciences and Estates (of which more anon) and though I want words to express, as aforesaid, yet I shall state a Case to the Pen-man. 'Tis publickly known that the People called *Quakers*, own (as they ought to do) the *Outward Government* under which we live: Suppose a Company of Men never chosen according to Law, should meet at *Westminster*, and call themselves *The Representatives of the People of* England: and accordingly, in the Name of the People of *England*, proceed to act as such; wouldst thou not abhor and detest the action? And how canst thou think that we can do less than detest thy Insolent Spirit, by offering to write in the Name of the People called *Quakers* (without restriction) when they gave neither thee, nor any of thy Brethren such Authority: had the Fear of God been before thine Eyes, thou couldst not have attempted to have done so wickedly; and therefore I shall as to this, conclude in the words of the Prophet, (*Jer.* 2. 19.) *Thine own Wickedness shall correct thee, and thy Backslidings shall reprove thee; know therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my Fear is not in thee, saith the Lord of Hosts.* But to return from what is before cited: The Pen-man would be understood that both he and his Brethren are against Imposing Rules on their Fellow Members to be practised in an *Implicit Faith*; and yet hath undertaken to vindicate the *Church-Order* and *Discipline*, which compared with what he saith in the 19*th. pag.* I reasonably understand to be such *Order* and *Discipline* as is practised in Meetings, thereby meaning (no doubt) *Mens-Meetings* distinct from *Womens*, as a part of the Form of *Church-Order* and *Discipline*, which he pretends to vindicate, and acquit of *Apostacy* and *Innovation*, as his own terms are in the short *Advertisement*. 397

I shall now proceed to manifest the *Deceit* couched in the Pen-mans words, wherein *Imposition* contrary to *True Liberty of Conscience* (the Fruits of *Apostacy* and *Innovation*) will be detected and disowned.

William Penn hath, in Print, described *Liberty of Conscience*, to be a meer *Liberty of the Mind*, in Believing, or Disbelieving. I have not reason to doubt but that such his Definition was approved by the *Second-days Meeting*. The Testimony of *G.F.* hath been on this wise; *Now they that do so*, Viz. *Set up outward things, gathers People to themselves, not unto God, nor home again to their first Habitation*: And much more to the same purpose, cited in

the latter End of the Fourth Chapter out of a *General Epistle*, Printed for *M. W.*

The Conclusion of a Paper of necessary things (amongst which Counsel was given touching Proceeding in Marriage, given forth by Antient Labourers about the begining of our Day) was on this wise; *These things we do not lay upon you as a Rule or Form to walk by, but that all with the Measure of the Light which is Pure and Holy may be guided, and so in the Light walking and abiding, these things may be fulfilled in the Spirit, not from the Letter, for the Letter killeth, but the Spirit giveth Life.*

I shall now proceed to cite an Order made in a *Quarterly Meeting*, as I received it Verbatim from *F. B.*

It is ordered at this Quarterly Meeting, *and agreed upon, that no Friends for time to come may permit or suffer* Marriages *without the Consent of Friends at two Mens and Womens-Meetings, and the Man and Woman to come both to the said two* Meetings *to receive the Answer of Friends, that so no disorderly or indirect Proceedings may be carryed on any more, contrary to the Unity of Friends. Written at a* Quarterly Meeting *in* Hadenham *the* 1st. *of the* 10th. *Mon.* 1675.

Here now follows what I received from the said *F. B.* as a record in the *Quarterly Meeting* Book, against *John Ansloe*, for his not Proceeding in *Marriage* according to the Rule and Form laid down. 'We at this *Quarterly* '*Meeting* being at *Hadenham* in the Isle of *Ely*, the fourth-day of the seventh 'Month, 1678, having the Business of *John Ansloe* his taking a Wife contrary 'to the Order of Friends brought before us, and Friends having several 'times spoke to him, and he not giving Friends Satisfaction, we do testifie, 'that we have no Union with him in this his so doing.

The Matter I aime at to Evidence is so plain, that he that runs may read, that the aforesaid Discription of *Liberty of Conscience* and Testimony of *G. F.* and the Antient Labourers compared with the abovesaid Order, and Rule for *Marriage*, and the Record against *John Ansloe* for not proceeding exactly in that Outward new formed Method, shews that I have not impertinently said in the title page, *Viz.* a further Manifestation of *G. F.* and his Parties *Apostacy* and *Innovation* from the primitive Principle and Practice of the People called *Quakers*. And for as much as the matter before me is more largly treated on in a Letter written by *F. B.* to *W. P.* and another from twelve Persons to that part of the *Quarterly Meeting*, who without assent of others Members entered the aforesaid Record against *John Ansloe*, I therefore shall refer the *Reader* to the same, cited in the fourth Chapter, observing only at present, that by a Letter from *Francis Bugg*, I am advised, that the *Quarterly Meeting* would not once hear the said Letter, nor suffer it to be read; but said, that they were all deceived or deluded; which occasions me thus to add; Should the Supream Power in this Nation, have treated our Friends so, as not to hear our Addresses, many Goales might at this day have

remained

remained full of honest Friends, who have been discharged from their sore Imprisonments.

I well remember that the *Parliament* admitted our Friends in Person to represent their Agrievance, gave ear thereto, and treated them in no respect uncivil: me-thinks the remembrance of what Treatment we have met with-al (as a People) even from those that have been in real Power, and contrary to our Perswasions in *Religious Matters*, should teach our *Opposers* so much *Moral Vertue*, as on Sight hereof, to condemn their own *Immorality*. 'Tis the Symptom (so far as ever I read or heard) of Pride not to be parrelled, unless by their Fraternity in other Cases, which I could produce: might they not, if they were perfectly awake, and in their Senses, thus say, *Are we not a poor dispised People, subject to Persecution, as well as those whom we oppose, that were our Brethren; and should this be known to the Powers of the Earth, might they not by our own Rule, deny us for ever hereafter to read any* Address *from us, and tell us, How can you for shame expect that we, who are not your Brethren, should hear your* Addresses *read amongst us, when you deny that such as have been your Brethren, should have theirs read amongst you?*

398

I shall now proceed to cite a *Paper* from *Barbadoes*, as one part of the Fruits of the pretended *Establisht Government*, leaving the *Reader* to consider, how far it may reasonably be taken to respect Lordship over *Estates* and *Consciences*.

At a Quarterly-Meeting *at* Ralph Fretwells, *the* 23d. *of the* 10th. *Month*, 1680. *present* 39 *Men, and* 43 *Women.*

'THe sum of the *Testimony* this day born, amounts to this: That there is 'this day a choice to be made, *Viz.* Whether Friends will cleave and 'abide unto the *Universal Spirit* of the Living God, and each give up their 'whole Concern, with which Spirit the Faithful have Unity, or whether 'they will give up unto the *Judgment* in their own particulars, with which 'the *Judgment* general of the Meeting have not Unity.

After very may *Testimonies* given, to the further opening of the Question, the *Judgment* underneath was written, being voluntarily subscribed unto by each particular of this Meeting, or by their Order, their Names were hereunto put.

'I Desire to give up my whole Concern, if required, both *Temporal* and 'Spiritual unto the *Judgment* of the Spirit of God in the *Mens* and *Wo-'mens-Meetings*, as believing it to be more according to the *Universal Wis-'dom* of God, than any particular Measure in my self, or any particulars, 'with which the *Mens* and *Womens-Meetings* have not Unity.

The *First Testimony* born, Things are out of Order in the *Church* by *I. B.* Thus much from *Barbadoes*.

As to this, some may say, *'Twas only the Fruit of their Weakness, and not owned by any Ministring Friends from* England, *approved either by* George Fox, *or other Elders here.*

Answer. Solomon Eccles was then a Preacher there, and reputed both Eminent, and approved, though known to be a notorious *False Prophet*; and to this day, I understand not that he bore any Testimony against the aforesaid *Paper*. But yet *George Fox*, &c. have written to the Persons concerned, and do not only call them *their Dear Friends*, but conclude, *That the Spirit of God hath given them Life, and will bring them to the City of the Living God, the Heavenly Jerusalem, and Church of the First Born, which are written in Heaven*; and so Subscribes in these words, *Your Dear Friends and Brethren in our Lord Jesus, in whom you have Peace, Life, and Salvation.*

George Fox. George Whitehead, &c.

This shews no dislike to the said *Paper*, nor yet dis-unity with the Persons, and yet they in other Parts seem to dislike the wording thereof; for in their Letter to them, they also thus say, *Now Dear Friends, if this* Order *or* Judgment *should come into the hands of any* Apostates *or* Opposers, *they will make ill work with it, and say, We set up an* Arbitrary Power *over Mens Consciences and Properties in an Implicit Faith and Submission without Inward Conviction*, &c. *and that it was like the* Scots *Covenant.* This shews their sense, what *Apostates* may say, but doth not declare that such their Saying might be rational; and, Why so? That's a Secret that I will not pretend to be revealed to me; but yet I might have inserted the Case amongst the aforesaid Instances, wherein they are at Union or Disunion with the *Papistical Party*, and doubtless in one of them I might have hit the Mark: For I well remember, that *Petro Soave Polano* his History of the Council of *Trent*, informs these latter Ages, That in the days of Pope *Paul* the Third, great Zeal was raised in some, that a *Reformation* might begin in his own House, meaning the Court of *Rome*, and the Ministers most immediately relating to him; and though he did not positively contradict a *Reformation*, when a true Representation of Matters worthy thereof were presented before him; yet the Policy of that day admitted no real *Reformation*, but instead thereof, only a meer noise of what was represented as worthy of Amendment, was permitted to go abroad in *Germany*, &c. amongst the discontented Party, expecting a *Reformation*, but no *Prosecution* unto a real and thorow Amendment; and, Why so? This, amongst others, was one express Reason, *That it would give Occasion to the* Lutherans *to brag, that they had inforced the*

Pope

Pope to make that Reformation, *&c. further adding, that by the* Reformation *'twould be confessed, that the Things provided against, were deservedly reprehended by the* Lutherans. Which would be a great abetting to their whole Doctrine. Had the Party espousing the *Popes* Interest said, *It would give occasion to* Apostates *or* Opposers (for so the *Lutherans* were accounted) to make ill work with it, 'twould then have been as pertinent an Example *In terminis*, to shew a *Union*, as now 'tis doubted 'twill appear in Substance: for 'tis evident enough, that though *G. F.* &c. would seem to discourse a little of something amiss, as by their Letter already Printed, and therefore now emitted by me, appears. Yet that the *Barbadoes Meeters* have a great place in their Breasts, else why termed, *Dear Brethren, having Peace, Life and Salvation*, before any Condemnation of their Errour extant; and not only so, but are applauded by *G. F.* &c. in these words, *That they know their Care and Tenderness for the Truth, and that they aim at the Best Things*. 'Twas a notable Aim indeed, to aim at a Power over Persons both in their *TEMPORAL* and *SPIRITUAL* Concerns [Mark] 'Twas not over a Tenth Part, that might have been accounted *Jewish*, or like the *Priests*, but over their whole Concern in *Temporal* and *Spiritual* Concerns. 799

'Tis worthy also Observation, that *George Fox*, &c. in their Letter further say, *As for the Stubborn and Wilful, that are against* Mens *and* Womens-Meetings, *the Universal Spirit cannot receive that*. And again, thus, *And as for those that the* Mens *and* Womens Meetings *in the Universal Spirit of God have not Unity with, they are erred from their own Measures of the Spirit of God*, &c. This imports a seeming Dis-union and Confusion: for 'tis evident in one part of *George Fox*, &c. their Letter, that they dislike some part of the said Paper, and so consequently in that respect, are in Opposition and Dis-union with the Action of the *Mens* and *Womens-Meetings* in *Barbadoes*: and no more than Opposition and Dis-union can be said of such as they account *Apostates*, in relation to some Action, which they approve not in *Mens* and *Womens-Meetings*. For I know none termed *Apostates*, are disaffected with Meetings, as meer Meetings. Should the Meeting in *Barbadoes* despise the Counsel of *George Fox*, &c. I then query of *George Fox*, &c. Unto whom we might address our selves, to know through whom the Universal Spirit (according to their sense) appears. For if the Counsel of *George Fox*, *&c.* to stop the said Paper from going any further (lest some should get Copys of it, and spread it amongst Bad Spirits) was given in the Universal Spirit; then the *Mens* and *Womens-Meetings* in *Barbadoes* have been out of the Universal Spirit in giving forth the said Paper. But if *George Fox*, &c. should be measured by another part of their Writing, where they tell them, *That they know their Care and Tenderness of the Truth*. And, *That they are their Dear Friends. That they have Peace, Life, and Salvation*; compare

pared with his, &c. their Saying, *As for the Stubborn and Wilful that are against* Mens *and* Womens-Meetings, *the Universal Spirit cannot receive that.* Then it seems as if the said Meeting by *G. F.* &c. their Judgment were in the Universal Spirit. To be plain, 'tis a meer *Miscelany of Confusion*: yet he that runs may read with what sort of untempered *Mortar*, *George Fox*, &c. would daub the *Barbadoes* Meeters withal; and that the word [*Universal Spirit*] is tost to and fro, as if it were in the power of *George Fox*, &c. to confer it on, and remove it from whom they please.

From what is already discourſed, 'tis evident that the Pen-man is espousing a Cause contrary to antient Testimonies of Friends: and if he should reply, *That what I account the Fruits of* Apostacy, Innovation, *and* Imposition, *are only the Encrease of* Christs Government, *and that* George Fox *intended not to exclude himself from setting up Outward Things.* Though he hath (as before is cited) publish't in Print on this wise, *They that set up Outward Things, gather People to themselves, not unto God.* To this I say, Such a Reply would in one part thereof appear scandalous to Christs Government; and in the latter part, can never credit *George Fox*, because 'twould plainly manifest, that his antient Testimony was nothing but the fruit of deep *Hypocrisy* and *Deceit*, of which I durst not Impeach him at that day; however, it occasions me to enquire, whether the *Second-days Meeting* have not lately approved some *Testimonies* that are as a further Evidence to shew, that they are wrong in approving the Pen-mans Work and standing by *George Fox*, as they have done in outward appearance, if *Ellis Hooks* his Testimony be to be credited. If they approved, as no doubt they did, *William Pens* Address to Protestants, a pertinent Instance to my purpose, in the 149. 150. *pages*, may be cited, the words are these. *For all Societies are to govern themselves according to their Institution and First Principles of Union, where there is a violence on this part, Tyranny, and not Order, is introduced; now since Perswasion and Conviction began, all true Christians Societies, all Christian-Societies must uphold themselves upon the same free Bottom, or they turn Antichristian.* Thus far *William Penn*, whose Testimony granted for Truth, will certainly ruine the Cause which the Pen-man hath espoused, and I hope, will be a Warning to all to take heed, that they may not for future be insnared or trappan'd to put their Stamp on the Pen-mans Work; lest the account of their Errours, when laid at their Doors, should be too heavy, and the Indignation of God break forth upon them, seeing they have been so fairly warned by that Pen that doth not lay the wait so heavy at all their Doors, as at the Penmans: because I take the most part of that *Meeting* to be betrayed, chiefly by the Pen-man, or such lofty, proud, disdainful Spirited Persons as he, by the *Accuser*, &c. hath proved himself to be. One thing more on this occasion is yet worthy to be inquired into, *Viz.* What are the Marks and Tokens observed

observed by *George Fox* and his Party, as worthy of the Term of *Apostacy* in their sense. 400

I will not undertake to give answer in the largest Extent of their meaning. But yet from the aforesaid Record of Dis-union with *John Ansloes* Proceeding in *Marriage* compared with the *Quarterly Meetings*, refusal to Read a Paper of some Friends Complaint against the said Record, telling them on that occasion they were all deceived or deluded, doth at least give just cause of suspition that the Non-acceptance of any such New Order or Prescription from *G. F.* or the *General Meeting*, hath been deemed Matter of *Apostacy*: If so, I must then say, that our Adversarys have therein exceeded in their Imposition, the Doctrine held forth by some of the very *Romish* Religion it self; 'Twas the Plea of the Councellors of the Parliament of *Paris* in the Time 'of Pope *Julius* the Third, Anno 1551. with respect to the Decrees of the 'Counsel of *Trent*, *That though the Authority of the whole Universality is transferred into the Major part, when the Cause is common to all, and nothing belongeth to particular Men, yet when the whole belongeth to all and every one hath his part, the Assent of every one is necessery*, Et prohibentis conditio potior; *and the Absent not giving their voices, are not bound. Of this sort are Ecclesiastical Assemblies; and be the Council as Populous as it will, the absent Churches are not bound, if they think fit not to receive it. This hath always been used in Antient Times, that the Councils being ended, the Decrees should be sent to be confirmed to the Churches that were absent, in which otherwise they have had no force; which every one that readeth* Hillarius, Athanasius, Theodoretus, *and* Victorinus, *who handle this particular, may see plainly. And it happened sometimes that some part of the* Cannons *were received by some Church, and some left out, as every one thought fit for their Necessities, Manners, and Uses. And St.* Gregory *himself doth witness, that the* Church of Rome *did not receive the* Cannons *of the Second Council of* Constantinople, *nor of the First of* Ephesus. This I suppose the Learned *Richard Richardson* (to whose *Ingredients*, sufficiently *Papistical*, the Pen-man hath referred, of which more anon) knows to be true, and is now cited on this occasion, that the Impartial *Reader* may consider, Whether in the most charitable Construction of *G. F.* or his Party's Actions, under the Form of *Government* contended for, they have not (notwithstanding the Pen-mans Detestation of *Popery*) gone one large step in point of *Imposition*, beyond what is allowed by the Doctrine of some owning the *Church of Rome* to be the *Apostolick See*.

On the whole Matter, on the occasion of the Pen-mans Denyal of his and his Brethrens imposing Rules for their Fellow Members to observe, in an *Implicit Faith*, &c. I cannot but conclude, that they may justly be compared to a Man, that from the words of his Mouth, would be understood to be a *Taylor*, though when going to work, was often found with a *Carpenters Budget* of Tools at his back. The Lord give the Pen-man and his Abetters a better

better Understanding than to give occasion for such kind of Discourses as these are.

If the *Second-days Meeting* approved (as no doubt they did) *Richard Richardsons* **Few Ingredients against the Venom** (as his false term is) **in *William Rogers* his Book Stiled the Christian-Quaker, Distinguished, &c.** then the Matter therein contained, becoms their Concern as well as the immediate Pen-mans.

Note, *I do not remember that* R. R. *cites ten words (if any one word) more than* Christian-Quaker, Distinguished, *&c. as mine, and so informing the* Reader, *therefore no reason to trace his Tract in all its Parts.*

The 15. 16. 17. 18. 19. pages of *Richard Richardsons* small Treatise contain a Discourse to improve *Charity* toward differing *Perswasions*, whether *Heathens*, *Jews*, *Papists*, or *Protestants*, and that God winked in Times of Ignorance: and as Instances, informs us, that 'tis said, 2 *Kings*, 17. 31. 41. 'They feared the Lord, and served their *Graven Images*, and ma-'ny Ages afterward, they were not come up to *Moses*'s Law strictly; yet 'Christ preferrs the Mercy of the *Samaritan*, and the *Lepards* Thankfulness, 'not come to the Form, before the *Levite* and *Priest*; adding further, That 'those called *Fathers* and *School-men*, Note, That God indulged *Sacrifices*, '&c. to them which were among the *Heathen*; and the *Heathen Writers* 'say, That several Customes were amongst them, that were amongst the '*Jews*; yea, to come nearer to that which is continued to our Times, and 'hath been winked at in many (questionless) Men fearing God, and work-'ing *Righteousness*, and doubtless accepted of him, *Viz. Baptism*; and a-'gain, thus several of them (*i. e.* of all sorts of *Protestants*) of most Emi-'nency in each, have declared, * That they 'cannot believe but that many *Papists*, though 'living in dark times and places, & Serving God, 'which (saith *Richard Richardson*) was with I-'mages, *&c.* were yet good Men, and accepted 'in the measure of Sincerity in them, such as *Tau-'lerus*. *Thomas a Kempis*, *Gerson*, *Francis Sales*, , and others. *And then on this Subject thus con-cludes*, 'Many of them, namely the *Papists*, as well as the *Protestants* and 'Antient *Primitive Christians*, their *Charity* extended thus far, *Viz.* That 'not only *Infants*, *Naturals*, *Deaf-Born*, *Distracted*, &c. but also *Pagans*, 'before and since Christ, if their Life be vertuous, morally honest, by Gods 'Mercy, and Christs Merit they may be Saved, because God is not tyed to 'meanes. Thus far *Richard Richardson*, by this Discourse, who could o-therwise think, but that *Richard Richardson* and the Pen-man of the *Accuser*, &c. referring to him, were both very charitable, and no way deficient there-in to such as were their Brethren, but how small a Portion thereof (if any at all) is extended to them, let their work speak.

* *Bishop* Ushers *Sermon of the* 'Unity of Faith. *Richard Baxter* 'in Church History. *Just. Mar-'tyr Clem. Alex Chrisostom, Lud, 'Vives, Andradius, T. Aquinas. 'Lyranus, Collius, Sotus. Canus. 'and many others, &c.*

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The aforesaid *Quotation*, compared with that which is matter of Contention between the People called *Quakers*, may occasion a rational Man thus to query of our *Opposers*;

Have you not allowed the Opinion, or Practice of Heathens, Jews, Papists, Protestants, *of all sorts, to be cited as Evidence to make out the* * *Matter you aim at? And are you so impudent, to render such, as you once accounted your Brethren (whose Conversations, Faith, and Perswasions, touching Religious Matters, is the same as when owned by you) of a rending, taring, dark, loose, proud, scornful, turbulent, froward, wilful Spirit?* (See *pag.* 2. of the *Introduction*) *When on the strictest enquiry, we can find no other cause for your so doing, than their conscientious refusing to submit to an Order, prohibiting Marriage amongst you, to such as will not lay the Intentions thereof before a* Womans-Meeting, *distinct from Men, though such as are not (before the Meeting) known to the Parties concerned; for it's not known of whom the said Meeting may consist, before assembled.*

* *Note.* The Matter aimed at, was to prove that *Micah's* Mother (an *Idolatrous* Woman, spoken of, *Judges* 17.) was a *Vertuous* one; and no doubt, his reason was, because *G. F.* reckoned her in his Book of *Womens-Meetings*, one recorded for her Wisdom and her Vertue. *Richard Richardson* also, in favour of *Womens-Meetings*, thus writes, *pag.* 13. Cave Bucan, Gualter, *and others, confirm the use of* Deaconesses *in the Gospel-Times, and the* Presbyterians *desired them, so that the thing is without all Question, as may be fully cleared hereafter.* Doth not this give an occasion for the *Presbyterians* to Laugh them to Scorn, since many Books are extant by our antient Friends against them; may they not glory, and say, *They are now beholding to us, to quote us* Presidents, *to run one against another with a Paraphrase thereon, in these words,* So that the thing is without all question.

Forbidding to Marry, by the Apostles Testimony, was a *Doctrine of Devils*: how near such a kind of Prohibition comes thereto, let the *Reader* judge. But that which renders it more ugly on the part of *G. F's* Party, is this, I am a Witness that *George Fox* was married in the City of *Bristol*, and that his intent (if to be measured by his words) was to be a Pattern and Example in that case, but yet he did not propose his Intentions of Marriage to any settled Meeting of Women, distinct from Men, though such a Meetting had by his advice been some years before, and to this day, held in that City; which being compared with the Proceedings against *John Ansloe*, already cited, methinks such as are concerned therein, as Persons in Union with *George Fox*, and in Dis-union with *John Ansloe*, on the foot of his Marriage, should *Blush for shame*.

I must needs say, for the clearing of my Conscience, that the God of Heaven hath possessed me with a deep sense, that our *Opposers*, in their Proceedings, are inconsistent with their, and our First *Principles* and *Practices*; and not only so, but seem, by their Treatment of us, to act contrary to that very Law of Charity, which by Testimony approved by them, they

ſeem to extend to the *Heathen*, *Jew*, *Papiſt*, & every ſort of *Proteſtant*, beſides our ſelves. May not ſuch as have appeared even as common Enemies both to them and us, take occaſion by their meanes, thus to ſay; *What's become of your unchangeable Way, ſo much diſcourſed of in the beginning of your Day, under your Profeſſion of Chriſt, held forth in your Religious Declarations, by the name of the Unchangeable Truth?* To our preſent *Oppoſers*, 'tis with me to ſay;

The Lord open your Eyes, that you may ſee, and unſtop your deaf Ears, that you may hear, and mollifie your hearts; that ſo for the time to come, the *Vail of Darkneſs* may be removed, and that inſtead of an Heart of Stone, (which now you ſeem to have) your Hearts may be tendered in a ſenſe of your deep Back-ſlidings, and great Diluſions, not only in your Confidence, that God is on your ſide, and that your Cauſe (in the midſt of all your Confuſion) is the Cauſe of God; but alſo in calling Him to Record, that you make Conſcience, *To do to others, as you would that others ſhould do unto you.* Oh Friends, your Work bears no ſuch Image; your State, in the beſt ſenſe, is a State of deep Deluſion: How can you profeſs to have *Chriſtian Charity* for People, under ſo many various Profeſſions and Qualifications, as before is ſignified of, and yet manifeſt very little (if any at all) to ſuch as you once accounted your Brethren, meriting your Diſpleaſure on no other account than a Nonconformity to ſome *Outward Order*; and is not ſuch your Charity to others grounded on the Mercy of God, and that through it they may be Saved, becauſe God is not tyed to Meanes, as your Learned *Richard Richardſon* relates, and will you be ſo unmerciful, as to condemn your Brethren, becauſe they will not be ſubject to *George Fox*'s or your meanes? May not a rational Man, intelligent in Affairs relating to the People called *Quakers* in general, thus ſay to our *Oppoſers*; Doubtleſs no mean Perſon now of your Society, hath ſolicited the Powers under which we have peaceably lived, and ought ſo to do, to be freed from divers Yokes of Bondage, which by ſundry Statute Laws have, or might have been impoſed on your Necks under ſevere Penalties, for refuſing to ſubmit to the Eſtabliſh't *Church-Government*. And though he may not adventure to tell the *Reader*, whil'ſt the Pen-man lyes hid (to ſpeak comparatively) behind the *Curtain*, whether his ſenſe be, that the Pen-man hath been that no mean Perſon, or no. Yet it may occaſion him thus to query; *Is not thy calling God to Record*, (on the occaſion on which thou haſt done) *That thou wouldſt do to others as thou wouldſt be done unto*; the fruit of deep *Hypocriſy* and *Deceit*, whil'ſt thou appeareſt, ſo far as in thy * power lyes, a ſevere Perſecuter of ſuch as were thy Brethren, and meerly

* See pag. 116.

* *Elſe, why was this Expreſſion in the laſt page of the* Introduction *uſed*, He is here treated far more mildly than his Work deſerves; *when he then treated me as evilly as was in his Power.*

for

for Dis-union in some Outward Things, and not only so, but dost thou not remember, that in the beginning of your day, it hath been told you to this effect, *That your preaching up Obedience to a Light within* (though termed *Christs Light*) *and endeavouring to draw People off from Religious Performances, establish't by Outward Instruments, had a tendency to lead into* Ranterism. And are you not now found in the very same Footsteps, by rendring your *Opposes* tending to the same, when no particular Cause for such your Recrimination is signified by you, other than what may justly bear this favourable Construction, *Viz. A keeping to their own Measures of Light and Grace, without regard to the contradicting pretended Measures of others.* Whether this may bring Credit to the aforesaid Pen-man, or no, let the wise in Heart judge; especially, when further considering, that *Richard Richardson* (to * whom he refers as his Learned Friend) hath quoted divers old Authors to save *George Fox* from Scandal, in his rendring *Micah's* Mother one recorded for her Wisdom and her Vertue, though nothing of Vertue is recorded of her, unless an Idolatrous Practise may be termed such. (read *Judges* 17.) Amidst *Richard Richardsons* cited Authors, *Richard Baxter*, the great *Presbyterian*, is ranked; and not only so, but *Presbyterians* without particular Names adjoyned: on the occasion of that Distinction, methinks the Pen-man of the *Accuser*, &c. should have considered, That the *Second-days Meeting* hath approved the publication of the Learned *Samuel Fisher* his Works, whose great Labour in his Book Entituled, Rusticus ad Academicos, was to throw down many parts of that Societye's Building under a Religious Pretence; and in particular, spared not *Richard Baxter*; terming him (as by the Title Page of his Rusticus, &c.) *A Foreman of fiery Fighters against the True Light of Christ, and its true Children.* If this seeming Opposing (by our *Opposers*) of one Learned Man to another, (when both (as I suppose) have been approved by him) be good Fruit, and a token of living in, as well as preaching up the unchangeable Truth, let (as I said before) the wise in Heart Judge. Alas! It seems as if the Cause which the Pen-man espouseth, were a sinking Cause, and that such as hertofore (by *G. F.* and his Party) were testified against, seems now to be good enough to save the Life thereof.

See the Accuser, &c. pag. 108.

See the Accuser, &c. pag. 254.

Oh Friends! This is cause of deep *Lamentation* and *Mourning*: If you are not Spiritually dead, How can you but have a sense of your Brethrens mourning for your sakes? Oh! let the time past be sufficient, wherein you have given occasion of offence to your Brethren: Let the Arms of Love be ready to embrace such, if the Lord should encline their Hearts to accept thereof; and let this antient Saying of *G. F's* be inscribed on your Breasts, *They that Set up Outward Things, gather People to themselves, not unto God.*

Had this Doctrine been held forth in word, and not been made void in Practice by our *Oppoſers*, they would not have perſecuted any of our Brethren as *Hereticks*, for a conſcientious refuſing to ſubmit unto any Outward Thing, whereby they might, according to their *Perſwaſion*, be brought under a Yoke of Bondage, inſtead of approving themſelves the Lords Freemen.

Pag. 127. The Pen-man of the *Accuſer*, &c. thus ſaith; *And having theſe Things in our Eye* (meaning, as the preceding Lines ſhew, *Love* and *good Works*, &c.) *we can the more eaſily concur and accord as to Circumſtances and Outward Methods, and in the Wiſdom of God ſo condeſcend one to another, and accomodate Matters, as not to divide about them, and therefore we do profeſs ſeriouſly, we ſee no real Cauſe or valid Reaſon our* Oppoſer *ſhews, for the great noiſe and rumble he makes about Outward Laws, Preſcriptions, Orders*, &c. *but yet in a ſeeming Contradiction hereto*,

Pag. 137. He thus writes, *And whereas this Perſon is frequently Judging our Friends for* Impoſition, Innovation, &c. *we would be underſtood, that theſe Things commended amongſt us, as neceſſary for good Order, and holyneſs of Converſation, are not recommended doubtfully, or upon meer Suppoſition, nor as Matters of Indifferency, to be practiſed or rejected, but in Faith and full Aſſurance, as anſwering Gods Witneſs and Truth in the Conſciences, and that ſuch will meet with a tender Reception, and not Oppoſition, in all tender and upright Hearts.*

Hence I obſerve, That the Pen-man of the ſaid two Citations, ſeems thereby to look three ways at once.

Firſt, For not Commending things for Good Order, as Matters of Indifferency, wherein I take the trueſt ſence of his mind to be; and that the firſt Citation, importing his readineſs to condeſcend, as to outward Methods, was to cover himſelf and others from the Guilt of Apoſtacy and Innovation.

Secondly, By his readineſs to condeſcend to his Brethren, which doubtleſs, in that place he intends, ſuch as are Upright-Hearted and Mean well; for 'tis not fit to Condeſcend to others; and therein the Indifferency before excluded is implied.

Thirdly, By the Pen-man's laſt cited Lines, 'tis plain, That in his ſenſe, things recommended for Good Order, will have a Reception with all Upright-Hearts; which compared with his readineſs to Condeſcend, &c. as before ſhews, as if his Condeſcenſion was intended to Brethren that were not Upright-Hearted.

On a certain occaſion, in the *Preface* to the *Chriſtian-Quaker*, &c. I thus ſaid, *If otherwiſe* G. Fox's *meaning be, that ſuch whom he Condemns have no Right to Bargain, Buy or Sell, until they anſwer by Condemnation, then I may juſtly term that to be a Mark of the Beaſt, ſpoken of*, Rev. 13. 17. *No man might Buy or Sell ſave he that had the Mark or Name of the Beaſt. On this occaſion*

sion I added a Marginal Note in these Words, *Some perhaps may think this a Groundless Insinuation, and therefore I thought meet thus to Note, That one of my Correspondents, highly affected with* George Fox, *and who for many years past hath been Partner with me in a Merchandizing Trade, to several Parts beyond the Seas; is of late come so far, as on the score of my Concern in Religious Differences, amongst the aforesaid People, to break off all manner of Dealing with me in Partnership, declaring by his Letter, as a Reason for his so doing, in these Words*; I cannot but reasonably expect, that the Hand of the Lord may be against thee, and that peradventure in the things of the World. *Let now the Impartial Reader consider, whether this is not at least, next Door to a Discouragement to Buy and Sell with me*, &c.

Thus far the said *Marginal Note*.

My Adversary, the Pen-man, takes notice of a part of the said *Marginal Note*, and the Occasion, *Pag.* 149, 150. and proceeding thus saith, *The persons Name*, W. R. *omits, which if he had told, would not have added any Weight to his Cause, nor Credit to him in Religious Concerns.*

This imports, not only that the Pen-man well knows the Name of such my Correspondent, but also a secret Insinuation, as if it would have been to my discredit in Religious matters to have named him. However, my Respect is yet so much to that un-named Person, as that it doth not at present provoke me to tell his Name. If the knowledge of his Name would have tended to the Pen-mans and his Brethrens Credit, in Religious Concerns, no doubt but the Pen-man would have inserted it in his and his Brethrens Favour, as well as insinuate in dis-favour of me, the contrary. And since it may be taken for granted, that they suppose his Qualifications in Religious Matters, may be very creditable, I shall cite a few Lines more, contained in the same Letter, wherein he gave the fore-cited Reason for his breaking of Partnership with me; his Words are these: *I shall give thee my Judgement as to the Spirit, and that is, I am as fully satisfied, That that Spirit whose Cause thou Espousest, is a wrong Spirit, as I am satisfied there is a God. And now as to thy own particular, I believe thou hast acted far more industriously on the behalf of this Spirit, than ever thou didst in the Service of Truth, and so art become an Enemy to God, his Truth and People; insomuch that I do as certainly believe, as I believe the Light in the Conscience, is of God, That the* Murtherers *of* Sr. Ed. Godf. *on their Repentance, would sooner have found Mercy with God, than thou wouldest do upon thy Repentance; and that thou must bear a greater weight of Judgment than they, before true Reconciliation with God thou wilt witness.*

'Tis to be noted, That the aboveſaid severe Judgment, and unparalleld Comparison was writ unto me, on no other Foot or Cause, but my being concerned in Religious Differences, amongst the People called *Quakers*.

If the Pen-man of the *Accuser*, &c. shall be pleased to Reply, I desire he will

will therein signifie, Whether that **Bloody Expression**, by one of their Party (and not a mean one too) adds to their Credit in Religious Matters?

Perhaps some or other of my Opposers may hereafter tell me, as in several Places of the *Accuser*, *&c.* on other Occasions the Pen-man hath, This is to render us guilty of *Gross Popery indeed*, to have more Charity for the **Murtherers** of Sir *Ed. Godf.*

To this I answer, Let them for future cease giving Occasion, and imploy their *Argumentative*, *Clear*, *Oratorical Parts*, if they have them (as by their Lines (seeming to me) they would be reputed to have; See *Pages* 36,265.) on other Subjects, than that which naturally occasions such Discourse as aforesaid. For, *Cessante Causâ*, *cessat Effectus*. However my Charity is so great for that Person who writ that *Severe Sentence*, and **Bloody Comparison**, as to think him no way related to *Popery*, otherwise than his Affection to *George Fox*, grounded on a *Blind zealous Admiration*, (I will not say *Adoration*) may bespeak a resemblance thereof. For to my Face, the same Person hath said, *G. F. was more than a Man*; which brings to my Remembrance what I have heard from *George Fox*, by the hearing of my Ear, *viz. That Infallible Judgement was committed to him in all things*; and yet this is reckoned amongst the number of my Abuses of *George Fox*. Witness *Pages* 232, 240. But yet the Pen-man Contradicts himself, in but saying, *That 'tis suspected for an Untruth* (unless this follows, that what he suspects to be false, is so) it had been better for the Pen-mans Cause, to have past that over in silence; for the ingenious *Reader* may observe, that in other cases the Pen-man, or some other of his Brethren have conferred with *George Fox*, that so they might answer for him, and on that foot, unless they are greater Forgers than I know of, the Pen-man hath cited *George Fox*'s Denyal in several Places of the *Catalogue*, *Viz.* pages 237. 238. 239. 240. And no doubt; but he would here have inserted his Denyal, if in Truth he could; such a Denyal by *George Fox* (if recorded by one of Credit, and not ashamed to own his Name) would have tended more to Reconciliation, than the Pen-mans appearing to vindicate him in the manner he hath done, *Viz.* By his denying (and acquitting him from the Guilt of) some things, which carry no more Credit than his undertaking to prove any sort of Negative, might.

The 50th. *Dis-affection*, pag. 178. runs thus; 4th. *Part. Pag.* 43. *in* John Wilkingsons *Letter to* George Fox, *are these words*, Viz. *If* James Naylors *Opposition consisted in not reproving his Company, when they bowed to him, and cryed*, Hosannah. *Let it be a Warning to thee, and reprove thy Company, when they give thee the Titles and Honour due to the Highest.*

On which (by way of Observation) the Pen-man thus saith.

Reprove thy Company, &c. *an odious and fowl Aspersion*, &c. *we utterly de-*

test

tist the Accusation and Practise of giving to any Creature Titles and Honour due to the Highest.

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I cannot take the Pen-man to be sincere in this matter, because in *pag.* 246. of the *Accuser*, &c. I find it thus testified in favour of *John Blaykling*, Viz. *That he is a Person known to be conscientious towards God, and for ought we know* (saith the Pen-man) *of better esteem and repute in his Country, than* W. R. *in his.*

And yet this very *John Blaykling* (as in the Fifth Part of the *Christian-Quaker*, pag. 77. is cited) gives a large Testimony for *George Fox*, one part whereof cannot in truth be spoken, but on behalf of the Eternal God. His Testimony runs thus; *One that renders not evil for evil, that is blessed with Honour above many Brethren, that thousands will stand by him in an heavenly Record, unto the Integrity of his Soul to Truth, that still lives with Him: that his Life reigns, and is spotless, innocent, and still retains his Integrity, whose* ETERNAL *Honour and blessed Renown shall remain; yea, his* PRESENCE, *and the dropping of his tender words in the Lords Love, was my Souls Nourishment.* Should I now appeal to a *Presbyterian* to judge between us, even as *Richard Richardson* cited in his *Few Ingredients*, their Name, to make out, that Womens distinct Meetings were unquestionable, What would become of my Adversaries Cause? No, I shall not put so severe a Judge upon him; I shall only appeal to my Adversaries own Conscience, whether there be no *Epithite* in the foregoing Lines improper to be attributed to any, but to God himself: cannot the Pen-man remember, that it hath been the practice of our antient ministring Friends, frequently in their Prayers thus to conclude; *To God alone be* ETERNAL *Honour ascribed, now, hence forth, and for ever more.* How comes it now to pass, that in the 246 *page* of the *Accuser*, &c. I am rendred, as if I did foully and scornfully asperse *John Blaykling*, by my saying in the 78*th. pag.* of the Fifth Part of the *Christian-Quaker*, on his aforesaid Testimony for *George Fox*; *That this method of general applause at so high a rate, used by* John Blaykling, *when undeserved, is more like a* Parasite *to an Earthly Prince, than a serious well meaning conscientious Christian to a Servant of Christ, that seeks not the praise of Man.*

There are yet two things very material to be spoken to; one, a *groundless Complaint*; the other, a *false Suggestion*; which being removed, I suppose, near three parts of the *Accuser*, &c. falls to the Ground, and may in that respect, be reputed the Fruit either of *Idleness*, *Ignorance*, or, *Envy*.

First, the Pen-mans *Groundless Complaint of Printing against* George Fox, *without first proceeding Judicially, or hearing of Matters face to face.* See pag. 149. 151. 154. 156. 159. 162. 165.

I call it Groundless, because I have used the utmost of my endeavours to obtain a Meeting with him, for such an end, at several times, since his last being

being in *Briſtol*, in the Year 1677, and it will not be condeſcended to (ſee the *Preface* and *Poſtſcript* to the *Chriſtian Quaker in five parts*) which ſtill encreaſes Jealouſies, that he is deemed by ſome worthy to be Exempted from the ſtroke of that Juſtice, which he hath preſcribed for others, leſs guilty of evil than himſelf. One ground of ſuch my Jealouſie, take as followeth; in a Letter written by me to him from *Briſtol*, the 6th of the 12th Month 1679, recorded in the *Poſtſcript* to the *Preface* of the *Chriſtian Quaker*, from pages 13. to 22. The following Paſſages I find in *page* 19. in theſe words.

I now come to take notice that *John Blaykling*, in his *Poſtcript* to my Reply, thus ſaith, *But let me ask* William Rogers, *and them that take his part, Hath* George Fox *ſhewed forth the fruit of a careleſs, looſe, libertine or dark Spirit? let the man come forth in the whole Nation that can juſtly charge him with ſuch a Spirit from his Childhood*; this ſeemes a challenge, made by *John Blaykling* on his behalf, and approved by thee, ſince 'tis ſent by thee to me, annexed to thy Reply unto me, and therefore I am concerned thus to Anſwer, That if thou wilt acknowledge, that the publication of Lyes, the making uſe of a Certificate in thy favour, given forth by a man that thou thy ſelf knows, knew nothing of the matters whereof by the words of his Teſtimony he undertook to clear thee, giving Inſtructions to others to perform Duty, and yet take liberty directly to violate the ſame thy ſelf, as if thou wouldſt have Friends to follow thy Words, but not thy Examples, be the fruit of a *careleſs, looſe, libertine* or *dark Spirit*, then I am the man in this Nation, who am ready to come forth to charge thee with the fruit of a *careleſs, looſe, libertine, dark Spirit*, and to Juſtifie the charge againſt thee.

'Tis to be noted, that the Treatiſe entituled, *The Accuſer* &c. doth not deny the coming of the ſaid Letter to the hands of *George Fox*, neither is the matter therein contained, preſented as one Abuſe amongſt the *Catologue* of the Pen-mans imagined Abuſes: let the Reader conſider, whether the omiſſion be any Symptom that the Pen-man did not dare to touch therewith, leſt I ſhould thus reply; In divers parts of thy Treatiſe, thou haſt manifeſted thy Jealouſie, or at leaſt, Suggeſtion, that our Oppoſition, *&c.* hath a tendency to *Ranteriſm*, (a moſt falſe and ungodly Inſinuation) to *Looſeneſs* and *Liberty*; and is it not now plain, that *George Fox* is guilty of ſo much *Looſneſs*, as that he dare not appear on a Publick Stage, to look his Accuſer in the face. Nay, may it not further be ſaid, that he hath ſuffered a Man to make a Challenge on his behalf, in confidence of his Innocency, and yet when anſwered ſo home to the purpoſe, by way of down right charge, as aforeſaid; Hath he not acted the Part of a *Treacherous Coward*, in not anſwering what might be expected from his Friends Propoſition?

Alas! Friend, What ever thou imagines by praiſing and extolling him an-

and thy self, know this assuredly, that this Treatise will remain as a sad Memorial to thine and his Infamy and Shame, until you repent and humble your selves before the Lord.

In the foregoing Lines, I have signified something of a false Suggestion, which together with the Pen-mans groundless Complaint before mentioned, being removed, near three parts of the said Book falls to the ground. 405

I have already spoken to the Pen-mans groundless Complaint; the next, is his false Suggestion, couched in sundry parts of the said Book.

I shall at present cite only a few Instances thereof in his own words, *Viz.* Pag. 73. *His main work is still to invalidate the Authority and Sentence of the True Church.* Pag. 87. *Which answers and confutes* W. R. *in his opposing Outward Directions, Methods, and Forms relating to* Church-Government. Pag. 88. *His principle Objection against Outward Orders, Prescriptions, Sentences, Decrees, Form of* Church-Government, *Discipline*, &c. Pag. 91. *His Gain-saying and general Objections against us in relation to* Church-Government, *and Order amongst us, the People called* Quakers. Pag. 261. *Which answers his general Opposition to Outward Order, Form, and Discipline.* —— Many more Instances to the like import might be cited, whereby 'tis apparent, that the Pen-man hath insinuated, as if I were against the *Government* of Christ in the Church; for by *Church-Government*, the Pen-man (*Pag.* 52.) signifies, that he understands the *Government* of Christ in his Church, and such his distinction is agreeable to our Testimony, recorded in the First Part of the *Christian-Quaker*, pag. 45. in these words; *We are for the Government of Christ, knowing 'tis his Right to Govern his Church.*

Having a deep sense of the Pen-mans unchristian-like Treatment of me, couched under the above cited Sentences, I cannot but term him, and that justly too, at least, an *Impious Prevaricator*, if not a down right *Forger*, in representing as if I had wrote against *Outward Orders, Forms, Discipline*, and the *Government* of Christ in his Church, in a general way, when not a word is cited by him, nor yet can be, out of any thing I have written, that may carry such an Import: for though the scope of my writing doth shew dislike to mans pretence to establish *Outward Orders* relating to Matters of Conscience, as the *Order of the Gospel*, or to take upon him the giving forth of any *Outward Rules*, &c. relating to Faith or Discipline in the Church, with an intent that they should become a Bond upon others to submit thereto, further than from a recommendation unto the Consciences; a Service may be seen therein, according to the Measure of Light given from him who is the Fulness (See the Third Part of the *Christian-Quaker*, pag. 22. 24. 25. 26. and First Part, pag. 88.) Yet I also have testified, *That the Apostles Labours were to establish the Churches in the Faith, and in the Power, leaving them so established, to be in the Practice of that Form, which the Power either had*

had, or should lead them into. (See the Third Part, *pag.* 34.) And this is in no wise contradictory each to other, or in any respect inconsisting with the Principle of Truth, owned by the *Christian-Quaker* in the beginning of the Administration of Christs Light in these latter days. Moreover my Proceedings in the Marriage of two Daughters within three Years last past, and frequent Concern amongst Friends, in taking care, that no Proceedings in Marriages may be permitted in any such private Methods, as may be scandalous to Truth, shews my Practise and Principle to be otherwise, as well as what the Penman hath quoted out of my own Writings, *Pag.* 258. 259, 260. 261. And indeed, I can in Truth say, that I never had a thought entered in my Breast, that Outward Order, Methods, Forms, and Discipline, were not to be exercised and proceeded in under the Government of Christ, according as the Spirit of the Lord should direct and guide.

I shall add one Instance more of the Pen-mans Prevarication, to the same Import as the rest last cited, are, *Viz.* pag. 85. the Pen-man thus saith, *Which things do answer, confute, and condemn much of* William Rogers *his Book against Church-Government, Outward Methods, Orders, and Rules,* &c. Passing by his impertinent and false Assertion, proved by no instance from my words; (which becomes not a Man directing me to write argumentatively, as he hath; (See *pag.* 36.) I shall take notice of the occasion whereon 'twas written, *Viz.* My signing a Paper in *London* amongst other Friends, the 26*th.* 3*d. Month*, 1673. wherein 'tis thus asserted; *God hath in his Wisdom afforded those Helps and Governments in the Churches, which are not to be despised, being in Subjection to Christ, the One Head and Law-Giver, answering his Witness in all.* This the impious prevaricating Pen-man quotes, as part of an Evidence to the Confutation of what I have written, but doth not quote, as before I have hinted, any Sentence of mine confuted thereby. What Credit can he suppose, such his discourse can obtain with any not Principled to have faith in his Sayings, without proof, the mark of an *Imposing Church*, as *William Penn* in his *Address to Protestants*, pag. 144. hath asserted. Who ever should happen on that part of the Pen-mans Discourse, and give credit thereto, might conclude, that I was really against those very things which have been given forth in subjection to Christ, the Head and Law-Giver, answering his Witness in all.

Oh Impious Prevaricator! The Lord mollifie his perverse and hard Heart, if peradventure a place of repentance may be found for him: through my whole Book, there is scattered here and there many Instances, which may serve to give such a Construction the Lye: I shall only quote at present, this one out of the Third Part, *pag.* 78. 79. *Viz. For God by his Spirit alone is sole Judge, which appearing (though but through an Hand-maid, or meanest of the Flock, in the least of Assemblys) ought to be submitted to, when Gods Witness in the Conscience answers.* 'Tis the Badge of a proud Prelate

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Prelate affected with Government, to despise the Appearance of Christ in the meanest Members: Can I reasonably suppose, that the Pen-man thought this Citation any proof against such a construction on my words, as aforesaid? And if not, How will he quit himself from the censure of being qualified like a proud Prelate, and answer before the Righteous Judge for this notorious Untruth, amongst scores of like nature, wherewith his Book is stuft? *Viz. That I disgrace feeble Members of the Body in Print, without signifying the least ground for such a pretence.* (See *p.* 129.) The Lord bring him down into Humility that the Sons of Men may no more be troubled with such his Discourses, as are offensive to ingenious Ears.

I intended not to be so large on this Subject, as already I have; and yet the weight of the Pen-mans Iniquity (Oh that the Lord would give him a sense thereof unto Repentance) is so great, that I cannot yet leave it. In his 119*th. pag.* he expressly signifies, *That I am against visible Persons being concerned in an Outward Form of Government and Order in the Church.* Insinuating, *pag.* 18. as if according to my Principle, there were not visible Order and Form of Government under Christs Dominion, nor any visible Persons exercised in any Outward Order under his Government: And why so? But because I have asserted, (See *pag.* 117.) *That the Inward Government of Christ is not represented by Persons visible by Carnal Eyes, invested with power from him to execute Outward Laws,* &c. *in an Outward Form of Government, visible, as aforesaid.*

His Prevarication lyes here: he turns the word *represented*, into *concerned.* It needs no coment to shew unto Men of understanding, the difference between the signification of the words; but for the sakes of the weaker People, I shall illustrate the Matter thus: It may be said of many thousands of our visible native Country-men; that they are at some times and seasons, exercised in an Outward Order under the Government of the King: but if from thence, they should declare, that they are the Representatives of the Kings Government; —— 'twould be deemed a mode of Speech tending to the annihillating of the Kings *Prerogative.* Even so may I say, that if the Pen-man concludes, that all such as are exercised in any Outward Order under the Government of Christ, are the Representatives of Christs Government; 'twould tend to the Invasion of Christs Prerogative: under both Governments, visible Persons may be exercised, and be no Representatives of either. This is not all his Prevarication on my aforesaid words, but *p.* 117. he from thence concludes, that I account all those that are not at Unity with me, Apostates & Innovator: and then asking this question, *Why so?* doth thereupon proceed to give his false and ungodly Answer, in these words; *Because they are for some Outward Laws, Orders,* &c. *in an Outward Form of Government in the Church of Christ, that's visible.* But nothing, as Evidence, is quoted, to prove the Matter, more than these my words, above cited

Viz. That the Inward Government of Christ is not represented by Persons visible by Carnal Eyes, &c Though the Pen-man quarrels at this Doctrine with his angry and waspish Pen, yet I must tell him, that (if he was an Approver of *William Penns* Book, stiled, *An Address to Protestants* (which in probability he was, since 'tis taken for granted, that it past the Test of the *Second-days Meeting*) 'tis in effect no other than his own approved Doctrine. See *Address to Protestants*, *pag.* 185. *Though Peter was to feed the Sheep, yet the Sheep were not to follow* Peter, *but* Christ. — *Here is no Mediator between Christ and his Sheep, nor doth any body else hear his Voice for them*; *and though the Shepherd may have many* * *Servants, yet he only is their Sheepherd, and they are only the Sheep of his Fold: here is no need of* Wax-Candles, *or* Tapers, *or a* VISIBLE Guide *and* Judge. What *W. P.* (*Address to Protestants*; pag. 186.) saith on the words of *Paul*, 2 *Cor.* 4. 1, 2. is another Lash to the Pen-man, *Viz. Here is the utmost Imposition the Apostle makes use of*; *He requires not Men to receive him without Evidence, and refers himself to that in their own Consciences in the Sight of God: this was the way of making Christians then*; *it must be the way of making and keeping Christians now.* But by the Pen-mans discourse, *pages* 122. 136. he seems to have another sense; he ushers in a power of Command, as applicable unto that Text, deeming my discourse on the word *Recommendation*, to be more loose, &c. though to the same effect with *William Penns*. The Pen-man, *pag.* 64. 65. 66. treats on some words of mine in the First Part of the *Christian-Quaker*, pag. 48. which in my own words, are these; *Which* —— *clearly shews to us his* (that is, *R. B's*) *meaning to be, that in some cases, the Consciences of Believers ought to be bound by the positive Sentence of others, without leaving any Liberty for a Believer to refuse to submit on the account of not seeing it his Duty to submit. This meaning and Government over Believers, we take to be contrary to the Principle of Truth, and Liberty we have in Christ Jesus*; *for that no Outward Sentence or Matter whatsoever can oblige the Conscience to be approving this or that Exercise, or Practise, or to be in the Belief of this or that Judgment, Sentence, or Decree, until such time that the Conscience, through the Inshinings of Christs Light therein, comes to be satisfyed, and thereby to be bound and obliged.*

* [*Mark*] Not many visible Representatives of his Government.

Though the Pen-man takes no notice of the reason given by me for so asserting; yet, *pag.* 65. 66. he thus saith; *Our Opposer is for a Liberty for Believers to refuse to submit on account of not seeing it their Duty.* And then the Pen-man puts thereon this wicked and false Construction; *That Believers, who are Members of Christs Church, may refuse Submission to their Brethren, in things that are in themselves just and reasonable, according to the Law of Truth in the Conscience, on the pretence of not seeing it their Duty*; *which is a most blind and irrational way of pleading and arguing*: *and we can*

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make nothing of it, but what tends to Confusion, Rebellion, and Ranterism, &c. Further adding; *God preserve his People from this Libertine Spirit*. Had the Pen-man been able to have confuted the reason given for my Assertion, and had so done; he had then said something to the purpose, and his word, *Argumentative*, mentioned *pag.* 36. might as worthily escape the censure of being the fruit of his Pride, as his discourse touching *Hocus Pocus* and *Legerdemain* (pag. 236.) compared with his twenty five Lines of *Drollery*, pag. 35. 36. merits the censure of his being skil'd therein. His construction of my words is so irrational, as that he that runs, may read his unrighteous Prevarication. I am so far from being of that Mind; that I do say; a Believer in Christ ought to submit to any reasonable Just Judgment (answering the Truth in the Conscience) when it relates to him, let it spring from whom it will. 407

The Pen-mans last cited words, *Viz. God preserve his People from this Libertine Spirit*, occasions me thus to note, That (by his discourse) a Believers refusal to submit to the Church, on account of not seeing it his Duty to submit, is the fruit of a *Libertine Spirit*; and forasmuch as the Pen-man signifies, that such a refusal tends to Rebellion; and that I do know, that the ground of our Opposers evil Treatment of us, is, because we submit not to them. 'Tis plain to me, that he (reputing himself a *Church-Governour*) is thirsting after such a sort of Subjects, that may be willing to follow his track, though they know not whether it be right or wrong: the sense whereof occasions me to put this Case; Suppose *J. Wilkinson*, *J. Story*, and their Friends should, in the City of *London*, or else where, have met together the last year, and given forth certain Sentences, Decrees, and Orders, terming themselves, *The Church of Christ*, and then directed them to *George Fox*, *Steven Crisp*, and the rest of the People called *Quakers*, and therewithal have signified *'Tis your Duty to submit, whether you see it your Duty, or no.* I query of the Pen-man (because his Writing doth not shew him a meer Fool) Whether he would not laugh them to scorn for their Folly? And if they should be so abominably impudent, as to render a Refusal to submit, on the account of not seeing it their Duty, to have a tendency to Confusion, Rebellion, and Ranterism: Whether he would not think them all drunk with Pride, and the empty conceit of being Invested with a Government of their own erecting, wherein their Brethren must truckle under them as Subjects or Vassals, whilst subject themselves, to the Persecution of others, invested with real Power: For as the case stands, I would have the Pen-man know, that where ever the reason of his discourse depends on a Supposition, that he and his Brethren are the *Church*, and that we are not; (even as the *Papistical* Party, in days past, treated the *Protestant Dissenters*) he therein doth but subject himself and Brethren to

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Scorn and Laughter: 'tis a begging the Queſtion that is never likely (as the caſe ſtands) to be granted to them, and if our Friends were but furniſh't with the Tithes of the Pen-mans Impudence, I could ſoon lay a new Foundation, to prove him and his Brethren guilty of ſuch things as by his Rule, would tend to *Confuſion*, *Rebellion*, and *Ranteriſm*, and what not? But the Lord preſerve us all from following the Pen-mans uncharitable, *Papiſtical Track*, leſt thereby we ſhould not only merit the Indignation of God, but be juſtly accuſed by Men of Underſtanding, of ſo much Diluſion, Weakneſs, or Wickedneſs, as (conſidering our antient profeſſed Principles and Practiſes) might render us unworthy the Favour of a True *Proteſtant*, a Deriſion to the *Heathen*, and a Scorn to *Fools* themſelves.

CHAP. III.

A few Obſervations on one Part of the manifeſt Forgery, Prevarications, *and* Falſhoods, *contained in a Tract, Stiled,* The Accuſer of the Brethren, *&c. And that this Tract may not be too Voluminous, I leave the Righteous God to reckon with him for the reſt.*

I Now come to take a little further notice of the aforeſaid Treatiſe, Entituled, *The Accuſer*, &c. It contains 227 Pages, in *Octavo*, beſides a ſhort *Advertiſement*, a brief *Introduction*, and the *Contents*: The Title of the *Contents* of the ſaid Book runs thus; *The Contents of the enſuing Treatiſe, under the Title* Diſ-affection: And yet in the *Contents*, the Pen-man directs the Reader to ſundry pages, (*Viz.* 195. 196. 258. 259.) wherein he hath collected divers of my words, and then *acknowledgeth them to be Conceſſions to the Truth*: On which Conceſſions, *p.* 72. he thus coments; *So that the Light ſometimes interpoſeth.* If his own words may be taken, to ſhew the meaning of his Mind, then he is diſ-affected with my very Conceſſion to Truth, which hath been interpoſed from the Light it ſelf.

From *page* 1. to 195. he pretends to ſhew himſelf diſ-affected with 56. Paſſages in my Book.

The *firſt*, is the *Title*, which the Pen-man judges to be falſe and ſcandalous. As to that, I ſhall only ſay, 'tis very probable, the heat of his Paſſion was a little abated, in not adding, that 'tis notoriouſly Blaſphemous: For ſo *Chriſtopher Taylor*, in a Printed Epiſtle (which in probability was approved

proved by the *Second-days Meeting*) hath rendred the *Title* to be. 'Tis well if *Christopher Taylor* and the Approvers of his Epistle, do not place the Blasphemy to consist in this part of the *Title*, *Viz.* George Fox *one, at least (if not the chief) reputed Author thereof, Detected.* If they should, they may prove the worst Enemies to *G. F.* that ever he had. 408

In divers parts of the *Accuser*, &c. The Pen-man pretends to cite some of my words, spoken with respect to my own knowledge of weak Doctrines and evil Practises; and then undertakes (in a general way) to testifie, that 'tis false. I shall, for brevity sake, cite only one Instance of this kind, and leave the rest to the Readers own observation. The Pen-man takes notice, that (in the First Part of the *Christian-Quaker*, pag. 18.) I intimate, as if this Doctrine had been publish't amongst us; *That we ought to shut out the reasoning, the Wisdom, and the Jealousie, and that without distinction.* This he saith (*pag.* 8.) is false, and calls it scandalous; which in the view of every ingenious and impartial Reader, must render the Pen-man such a sort of Person as (in his own sense) is capable to prove any sort of Negatives whatsoever. For though I made mention of such an Exhortation to have been publish't, as aforesaid; yet I did not mention either Time, Place, or Person; and yet the Pen-man undertakes to signifie, that 'tis false, and an horrid Abuse. Had he not confidence, that his Treatise might come to the view of a sort of *Quakers*, tinged with a deeper dye of Ignorance than that which is esteemed the Mother of *Devotion*, methinks he should not have attempted to have publish't a Treatise so void of sound Argument; but that which renders his so doing the more obnoxious to the Censure of Ingenious and Impartial Readers, is what he saith unto me, *pag.* 36. on this wise. *If thou pretendest to make Answer let it be Argumentative*; which shews he understands himself to be a Man of *Argument*. If his meaning thereof be in a Scholastick sence, I shall leave it to the Scholastick Reader, to judge of his Ability therein from his Work, being not willing to interpose my own sense on that Scholastick tearm: but when I consider, that he hath Espoused the Cause of *G. F.* a great disliker of Scholastick Terms; 'tis then rational to suppose, he means *G. F*'s Method of Writing to be Argumentative; which Method, if he please to allow me, I then doubt not, but to quit my self as a Man of Argument, in that sense. To be short, I am at a stand to know what is the meaning, because I find, that if I write Grammatical sense, he will then suppose my meaning to be otherwise: but if in his sense, I mis-express my self, then my meaning shall not be taken to excuse the defect. To me, it seems as difficult to penetrate into the Pen-mans meaning in this matter, as to unfold a knotty Riddle: which gives me cause to note, that (*pag.* 265.) he hath talked of *Hocus Pocus*, and *Legerdemain*; I confess, I have no skill therein, but if I had, I cannot tell whether.

See pag. 26. 27. 28.

whether it would inform me how to unfold the Riddle, or no.

Pag. 9. The Pen-man quotes a part of my words, and renders it the *Sixth Diſ-affection*, Viz. *W. R* in the Firſt Part, *pag.* 8. thus frames the Objection; *But ſuppoſe ſome Perſons, in their reſpective Countries, ſhould undertake to meet together Quarterly, and at ſuch Meetings, chooſe two Perſons to go to the ſaid* General-Meeting, *as was endeavoured the laſt Year.* W. R. anſwers, *Viz. We deny that it can be agreeable to the Truth, for ſuch to aſſert, That from thence they are Inveſted with Power to ordain, and appoint certain things, unto which, others (as Members of Chriſts Body) ought therefore to yield Obedience, whilſt not perſwaded by Chriſts Light in their own Conſciences, of their Duty therein.*

On this occaſion, they ſay, *pag.* 11. *That I fight with my own Shadow, and quarrel with my own unjuſt Forgery.* He that runs, may read their Abuſe of me; in terming me, on this foot, guilty of Forgery; and that, not from any thing aſſerted, but objected.

However, it puts me in mind to cite a few Sentences out of *R. B*'s Book of *Government*, to ſhew the reaſonableneſs of ſuch an *Objection*: pag 84: 'tis thus written; *That in the Church of Chriſt, when it conſiſts of a viſible People,* &c. *there is, and ſtill muſt be a certain Order and Government.* This Government, as to the Outward Form of it, conſiſts of certain Meetings, appointed principally for that end, &c. this compared with the known practiſe of ſome *Quarterly Meetings*, ordaining two Perſons to go to the *General Meeting* at * *London*. It may reaſonably be ſuppoſed, that the ſaid *General Meeting*, is at leaſt one of thoſe *Meetings* of the Church, who in *R. B*'s ſenſe, have right to order and govern. In the 68*th.* pag. of the the aforeſaid Book of *Government*, *R. B.* thus alſo writes; *That their* De Facto, *or effectually meeting together, and giving a poſitive Judgment in ſuch Caſes, will not import* Tyranny *and* Uſurpation, *or an Inconſiſtency with the Univerſal Privilege that all Chriſtians have, to be led by the Spirit; neither will the Pretences of any, contradicting them, or refuſing to ſubmit on the account, they ſee it not, or ſo excuſe them from being really guilty of diſobeying God.* And in the Third Section, *pag.* 27. thus; *For there can be nothing more plain from theſe Teſtimonies, than that ſome did appoint and ordain certain Things, condemn and approve certain Practices, as well as Doctrines,* &c. *That there lay an Obligation, in point of Duty, upon others, to obey and ſubmit,* &c. See further, the Third Part of the *Chriſtian-Quaker*. And then conſider, whether great occaſion hath not been given to raiſe ſuch an Objection, and to anſwer the ſame, for the clearing of the Truth.

* Note, John Story *was Articled againſt, for diſliking, or oppoſing the recording the Paper from* London, *adviſing, or ordering ſuch a Conſtitution.*

Pag. 263. I find it thus written; *Seeing* William Rogers *hath taken ſi-*

much occasion at the Printed Epistle of two Sheets, by Ann White, *and* Mary Elson, *as his principal Instance for his proceeding to Print and Publish his Book.* Which compared with the tenth *Dis-affection*, pages 19. 20. 21. shews that the Pen-mans pretended ground for so asserting, proceeds from what I writ by way of *Post-script* to the *Preface*, in the 25. 26. and 27. *pag.* which clearly manifesteth his Assertion to be false. I only asserted Promulgation of the said Epistle, to shew that they were the first Publishers by Print; but not the first Printers; and not one word written by me, imports the contrary: and the reasons for my proceeding to Print, were at large set down in the *Preface*, before ever I took occasion to add a *Post-script*: and though in the 21*st. pag.* the Pen-man thus saith; *Thus far* William Rogers, *to evince the Righteousness of his proceeding to Print, and publish his great Book of Division.* Yet therein he represents not the state of the Case aright: for my own words are these, *Viz. My present proceeding to Print*; (the word *present*, they leave out) which could not relate to any thing more than the *Post-script*; because the very *Post-script* (*pag.* 24.) informs the Reader, that all the *Treatise*, excepting the *Post-script*, *Index*, and *Errata*, was then Printed. This may justly be taken as full answer thereto, though the Pen-man was pleased to be so impertinent, as to write from *pag.* 19. to 37. to evince the matter aimed at by him. But yet 'tis observable, that on this occasion, he contradicts himself. For (*pag.* 263.) he signifies, *That the two Sheets by* Ann Whitehead *and* Mary Elson, *was the principal Instance for my proceeding to Print*: which is a downright falshood, contradicted by him in *pag.* 38. where he signifies, *That I declared a far higher necessity, than the said two Sheets by* Ann Whitehead *and* Mary Elson. 409

I shall quote a few Instances of the Pen-mans out of the 35. 36. *pages*, which doubtless hath had a tendency to occasion Laughter in the Reader; because such as have little more wit than common Fools, may discern, that in the first place, a down right Untruth, is the Subject occasioning his words. And *Secondly*, That the Pen-man seems thereby to be conceited of his witty *Drollery*. His words are these;

But come on, we have dwelt somewhat long on this point, &c. *Oh Great Champion, Scribe of the Schism and Faction, and popular Person: Wast thou so provoked by two poor Women with their but two Sheets*, &c. *that thou must needs revenge thy self with a furious confused Book of above eighty Sheets, in Print*, &c. *And is this thy Justice, Manhood, and Valour, so excessively to vent thy Fury for the sake of two such (in thy esteem, doubtless) inconsiderable Persons, their two Sheets at this rate; we may expect, that we shall hugely provoke thee by this Treatise*, &c. *that thou wilt severely pay us off with a Book of five or six hundred Sheets at least; but then thy Friends must very highly advance their Purses towards the charge, if they will be so mad or silly: be sure, if thou writest against us, make it a huge big Book, or else, thou wilt not proceed according*

thy former great Concern of Conſcience & Juſtice againſt the Womens two Sheets.

I think this a convenient ſeaſon to take notice of a Queſtion, ask't me in the eleventh page, *Viz. What kind of Preacher would he make, if he ſhould tell People, The Tree of Knowledge is good for Food the Tree of Knowledge is* [not] *good for Food?* This Queſtion, I take to be pen'd by the ſame Perſon concerned in the aforeſaid Drollery, grounded on a down right Falſhood: for I never aſſerted, that the *Tree of Knowledge* was good for Food, and that it was not good for Food, neither have I written any thing to ſhew my own ſenſe either way: however, I ſhall anſwer the Queſtion thus; Even juſt ſuch another Preacher as *George Fox* might be reputed to be, by terming his Outward Orders, to be the Order of the Goſpel, and yet vindicate his antient Doctrine, contained in a General Epiſtle before cited, in theſe words; *And all the Envious Spirits roſe againſt them that were in the Power of God, in all Ages; becauſe they could not obſerve their Outward Things, which they had ſet up to be obſerved; which they that were in the Univerſal Power of God, before the Fall, could never do; for their Freedoms ſtands in that, therefore* Cain *is wroth againſt his Brother.* And again, *They that do ſo,* Viz. *Set up Outward Things, gather People to themſelves, not unto God; for they who ſet up Outward Things, loſt their Firſt Habitation.* Methinks this ſhould be enough to convince *George Fox*, and his Brethren, that out of *George Fox*'s Mouth, they may juſtly be compared to *Cain*, for perſecuting their Brethren, for no other Cauſe, than for not ſubmitting to Outward Things, pretended to be ſet up, and Eſtabliſh't by *George Fox*, or ſome other Perſons.

The aforeſaid Query, *What kind of Preacher he would make, if,* &c? puts me in mind to acquaint the Reader, what ſort of Preachers my ſelf, and many other of the People called *Quakers* do diſlike, namely, Such whoſe Pride and Inſolency might prompt them, at this day, thus to ſay; *We are your Fathers, who in Chriſt Jeſus have begotten you through the Goſpel, and we have on that foot, a certain Authority in the Power over you, and to command ſuch things as are needful for Order and Unity ſake; and that there lyes an Obligation on you to reverence, honour, and obey us; and though you are our Witneſſes, that we have often declared, that our Commiſſion from God, was, to turn People from Darkneſs to Light, from the Power of Satan to God, that ſo they might all come to be ordered and governed by the appearance of the Power in themſelves; yet we did not mean, but that when we had gathered any unto the Truth, we ſhould be thoſe who ought to have the Rule over them, and that ſuch ſhould obſerve our Traditions, or follow us, without giving them a Reaſon why; and though they might in Truth, be ſubmitting themſeves one to another in the Lord, according to the Apoſtles Counſel, yet all of them muſt ſubmit to us, and reverence, honour, and obey us, and not think it any Contradiction to the being led by the meaſure of Gods Grace in themſelves.*

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The Reader may now query, Whether any Preacher amongst the People called *Quakers*, have so asserted in relation to themselves? 410

I answer, that in the 48.49. pages of the Third Part of the *Christian-Quaker*, 'tis so written, as naturally deduced from *R. B*'s Discourse in his Book of Government. See pages 41 to 49. in the said Third Part of the *Christi-Quaker*; and therefore it occasioned me, in the 49*th*. page of the said Third Part, thus to add;

Should our antient Brethren, Labourers in the Gospel, have thus said, I do not see that therein they would render themselves of another Mind than R. B. *is of, if his Lines may be look't upon as the product of his Mind.* But should they have so done, doubtless, as I have said before, many would have fallen, and Jealousies have entred the Breasts of thousands; that though these our travelling Brethren exalted the Spirit of God in Man, as the only sufficient Rule for Man, and declared, *That the Scriptures were not a sufficient Rule to Man*; yet, instead of leaving us to the Rule which they have declared to be sufficient, they strain that which they have declared not sufficient, to make it (as much as in them lyes) a Rule for them to Rule over their Brethren.

If any query, *Dost thou think, that those who gave forth the Treatise, Entituled,* The Accuser, *&c: are so minded, as thou seems to represent by thy aforesaid Citations out of thy Book?*

Answer. Yes verily, as a reason for such my sense, I will not assert their taking no notice thereof in the number of their *Dis-affections*, nor yet elsewhere in their Book, though some a little wonder at it; but rather shall refer the Reader to the aforesaid pages, from 41. to 49. of the Third Part of the *Christian-Quaker*, to manifest the same; still keeping in remembrance, that the *Second-days Meeting* approved the said Book of *Government*, as in the 128*th. pag.* of the Third Part of the *Christian-Quaker*, is proved.

Pag. 110. The Pen-man thus saith, *By all this Opposition to the Doctrine,* That the Tree of Knowledge is not good for Food, William Rogers *seems to account it good for Food.* Nothing said by me, or cited as my words, by themselves, shews either Opposition, or assent to such Doctrine.

'Tis true, I say, The Scriptures do not positively declare, whether it was good for Food, or no, as in it self: my meaning thereby, was such a Declaration, as might be deemed the Truth. On this occasion, to render me ignorant of the Scriptures, the Pen-man* *p.* 113 thus saith; *Who then represented the Tree of Knowledge, as good for Food to be eaten, to make one wise?* &c. *'Twas the Serpent; therefore the Scripture is not silent in it.* To this I answer, If we had learned from the Scriptures, that the Serpent had said, *'Twas good for Food*; yet it would not have shewn me erroneous in my Assertion, unless the words [as in it self] had been added (which are not) nor yet in my meaning, unless we are to learn Truth from the Devils Mouth. Neither

ther doth the Scriptures inform us, that the Serpent ſaid, *'Twas good for Food*: his words were theſe; *For God doth know, that in the day you eat thereof, your Eyes ſhall be opened, and ye ſhall be as Gods, knowing Good and Evil.* By the *Serpent*, is underſtood the *Devil*; 'tis hard to know with what ſort of Spirit the Pen-man, moſt immediately concerned in the *Accuſer*, &c. is at Unity with: for 'tis evident, he doth not give the Devil his due, neither doth he give God, or good Men their due: for in *pag.* 11. he informs the Reader, as if God was their Record for their Conſcientiouſneſs in *doing to all Men, as they would they ſhould do unto them*: when as 'tis a notorious Untruth; becauſe 'tis evident from this Seventh Part (the Contents of their Treatiſe in anſwer to mine being conſidered) that they are guilty of many things whereof they unjuſtly complain againſt me: and therefore God, who is all Truth and Righteouſneſs, cannot bear ſuch a Record (as in it ſelf, is falſe) for them.

The 4*oth. Diſ-affection*, pag. 104. is in relation to my Anſwer to an *Objection*, in which mention is made of the word [*Tythes*] of which it may in Truth be ſaid, That *Tythes*, as at this day paid, under pretence of being due, [*JURE DIVINO*] are *Antichriſtian*: yet, if any Perſon will freely of himſelf give a tenth part of his Eſtate, or of the encreaſe thereof, to any uſe whatſoever, having no regard to any humane Inſtitution, or Claim, by vertue of any pretended Divine Law, it can no more be called *Antichriſtian*, than a giving a 11*th.* or 9*th.* or any other leſſer, or greater part whatſoever; and herein, I cannot be ſaid to contradict the Doctrine of *John Wilkinſon* and *John Story*, which the Pen-man accuſeth me of in relation to *Tythes*.

The words of my Anſwer to the ſaid *Objection*, and with which the Pen-man is diſ-affected, are theſe.

We are ſo far from condemning thoſe who freely pay them, and not as by conſtraint, that we look upon it to be the Duty of all, profeſſing Chriſtianity, to contribute toward the outward Maintenance of ſuch whom they uſually hear, and account to be the true Miniſters of Chriſt; though not obliged thereto by the Law, in caſe they have need, and if the Charity of any ſhould be ſuch, as to bellow upon them one fifth part, inſtead of a tenth: far be it from us to condemn it, but the Teſtimony of Truth is againſt all thoſe, who under pretence of being Goſpel Miniſters, have received Carnal Things from any who give them not freely, but by vertue of humane Inſtitution.

The Pen-man is ſo diſguſted with this Anſwer, as that he renders me, *One far from condemning any that will put their Necks freely under an Antichriſtian Yoak; telling me, 'tis an Indulgence to Blindneſs, to the making void of Chriſts Miniſtry and Teſtimony; had we taken this Courſe in Preaching, What ſucceſs ſhould we have had in our Miniſtry? This kind of Liberty and Indulgence, &c. and to neglect what is good, &c. on pretence of not ſeeing it their Duty, as alſo, to make Oppoſition, Diſſention, and Separation, under pretenſe of*

different

different Gifts and Measures of Grace, this appears to us, &c. *a kind of Ranterism.*

From what is Cited of the Pen-man's Observations on the aforesaid occasion 'tis easily favoured what he would be at, *viz.* Exclude such sort of Charity to any Ministring Professor of Christianity, besides such as he may account of his own Brotherhood, whereby their outward Man might receive Sustenance; Else if they accounted it not Christian-like to give on a Charitable score, *Tythes*, without Compulsion, yet he might have shewn his assent (if in truth he could) that their Conscientious Hearers might without condemnation in that respect, have administred in another Method, which might very well have become him, especially if he is such an one as encouraged a Paper from the General Meeting, exhorting Friends to Collect Money for Ministring Friends, &c. Or hath had a *Pension* out of Collections made for that use, &c. The Lord preserve me and all true Christians from that Censorious Spirit, as may conclude that there are no other Sheep than of the Pen-man's Fold; who tho he would be accounted a Friend to the *Protestant Interest* in general, yet 'tis ill demonstrated, the foregoing Lines duely considered.

The *Fourty-fourth Disaffection*, *Pag.* 137. is cited by the Pen-man, out of the *Third Part* of the *Christian-Quakers*, *Pag.* 83. on this wise, *Amongst the Primitve Believers, there were such as practised Circumcision, some made conscience of keeping a Day, and some that abstained from eating of Flesh, and others that did not; and yet a Christian Liberty and Forbearance was so exercised, as that they were not to be Judging one another about these things, and that we find not that these differing Exercises in a Christian Liberty, did subject any of those Believers exercised therein, to the Censure of being out of the Unity of the Body.* And *Fifth Part*, *Pag.* 75. On *Gal.* 5. 2, 4, 9, 10, 11. to the same purpose he saith, *Yet this did not at that time condemn that Christian Liberty and Forbearance, which the Apostle before approved, in and with respect unto such as made Conscience of Circumcision, and the observing of Days, before they had so received the Spirit, as to be led out of it, that is many of the believing Jews, whom he saith, the Apostles did not condemn the same in, until by Faith they saw beyond it*, Part 3. Pag. 81.

The Pen-man in dislike of the aforesaid Doctrine thus hath written, *pag.* 139, 140. *This man, who is thus discomposed in his Work, should not have meddled so much with Points of Divinity, which he appears so little skilful in, he dreams so much of Liberty, that he is greatly bewildred in the management of it.* On this occasion two things are observable, from what I cite of the Pen-mans dislike.

First, 'Tis Language more like the proudest of Prelates, adorned with a pair of *Lawn Sleeves*, than an humble *Quaker*.

Secondly, No doubt but the Pen-man accounts himself highly skill'd in Divinity.

Divinity. But more especially, that in this Point he hath hit the Nail on the Head, and so well fastened it, as that so unskilful a person as I am, can never remove it.

I shall now proceed to shew where my unskilfulness in his sence lyeth; *Namely, in my terming (as by a consequence on my words he implies) the Practise of Circumcision by the believing Jew, before he was by Faith led therefrom to be a Christian Liberty*; and quotes my own words to contradict such a sense, the Third Part, *pag.* 73. *That the Labour of the Apostles of Christ in the Primitive days, was to draw the outward* Jew *off from the Observation of those Ordinances which were established by the appointment of God himself, having exalted (instead thereof) the Word nigh in the Heart, and the Law written therein.* Suppose I had in any part of my Writings laid down, That the Practice of *Circumcision*, by one that was a *Jew*, and a Believer in Christ, was in that day, a Christian Liberty: I only query (not intending to quarrel with my Adversary about a mode of Speech, when our meanings are the same; for if I should, let himself consider, What would become of *George Fox*?) How can this be termed an erroneous manner of Expression? Unless the Believing *Jew*, for the practise thereof, had been condemned, and declared to have been (for that Cause) no Believer in Christ. For both *Jew* and *Gentile* at that day, obtained the name of Christians from their Faith, that Christ was the Son of God, though they were not come to so high an Estate of Christianity as the Labour of the Apostles aimed at; and if a *Jew* obtained rightly the name of Christian, Why might not the practice of such a Christian, be without offence termed *Christian-Liberty*, since the Liberty of the Gospel was such, as not to condemn him for it.

I now come to clear the matter further; I do not say, That *Circumcision*, practised as aforesaid, is a *Christian-Liberty*: 'tis the Pen-mans consequence from what is cited as my words in the said *Dis-affection*; the Reader may perceive that in the first and latter Parts thereof, *Christian-Liberty* and *Forbearance* are joyned together; and if the mode of Speech be not pertinent to express the matter intended, they might have had so much Charity for themselves (if they have none for me) to have forborn Reflexion, because 'tis their own approved Language; See *R. B.*'s Book of *Government*, pag. 63. 64.* approved by the *Second days Meeting*, in these words; *There is a certain Liberty and Forbearance*; *also, that is more particular, and hath a relation to the circumstance of Times and Places, which will not hold universally, whereof we have the Example of the Primitive Church, testifyed by the Scriptures in two or three particulars.*

The First, *Was in suffering Circumcision to the* Jews.
The Second, *Was in Observation of certain Days.*
And the Third, *Was in abstaining from Meats.*

* See the Third Part of the Christian-Quaker, p. 128.

Methinks

Methinks the Pen-man, who (from what I find written in the 36. 265. 139 140. *pages*) might be reputed in his own Sense, a *Scripturian*, a Man of *Argument*, a clear *Orator*, and skill'd in *Divinity*, as well as *Drollery*, should have considered, that the very *Second-days Meeting* hath approved the very same Language on the same occasion that I use it, and for which the Pen-man in his drolling imperious way of writing, thus saith, as before is cited of me; *This Man, who is thus discomposed in his Work, should not have meddled so much with Points of Divinity, which he appears so little skilful in: he dreams so much of Liberty, that he is greatly bewildred in the management of it.* Thus is he found fighting against me, in such manner, as that every Stroak pierces the Bowels of his own Cause. 412

Will not the Impartial Reader hence be apt to suppose, that the Pen-mans Design is to engross Discourses of Divinity to himself, and his Brethren, that so the Laity may believe nothing but what proceeds from their Mouths, and Pens. If they shall complain that this renders them guilty of gross *Popery*; my Counsel is, Let them for future cease giving occasion, and imploy their Argumentative, clear Oratorical Parts, if they have them (as by their Lines, they could be reputed to have; See *pages* 36. 265.) on other Subjects than that which naturally occasions such Discourse, as aforesaid) for as I said before, *Cessante Causâ, cessat Effectus.*

One thing more is yet observable: Though the Pen-man, to speak comparatively, hath, in his aforasaid Drolling Expression, seemed to break my Head; yet suddenly after, in the same page, he applyes a Plaister, in saying on this wise; *But to take* William Rogers *his Notion of* Christian-Liberty *in the best, and most charitable sense of his Intentions,* Viz. *Not to judge one another about the Outward Circumstances of Discipline, nor urge them with Severity,* &c. Which shews, there was no real need to give himself and the Reader so much trouble to charge me with that, which in the best sense, was not my meaning. This is a manifest Token, what Shifts the Pen-man was put to, to make me an Offender. On this occasion, he exhorts, *That nothing should be done through Strife.* Had that Counsel been taken by such, whose Cause he now espouseth, there might have been no occasion given for the present Controversy. For 'tis well known, that *G. Fox* his Party have been so contentious, as that nothing would content them, but the introducing new Practices, under the Notion of Gospel Discipline in a Spirit of Strife and Contention, concluding all to be dark that saw not with their Eyes, and since my Adversary hath appeared so confident, that I have mistaken the Doctrine of Circumcision, I refer the Reader to the Third Part of the *Christian-Quaker*, pages 80. 81. 82. 83. and the Fifth Part, pages 74. 75. 76. to know my own sense thereon, in my own words.

One thing further is observable, That what the Pen-man renders as my abuse of *John Blaykling*, is contained amongst other things to which this Title

is given, *Pag.* 230. *A Catalogue of ſome of* William Rogers *his manifeſt Falſhoods, notorious Slanders, ſcandalous Abuſes, Perverſions and Railing, Scoffing, Flattering and Reviling, in the Fourth and Fifth Parts of his Book and Preface againſt* George Fox, *and others, in* William Rogers *his own words and terms, with Notes upon*, &c.

From hence the Reader might expect a manifeſtation thereof, other than from his and his Brethrens meer credit, but that appears not. Moreover 'tis worthy notice, that what he pretends to lay down, is ſaid to be laid down in my own words and terms, and yet are not ſo done, but therein he hath plaid the Forger, in repreſenting me to ſay, what I neither have ſaid nor mean, in divers particulars of the ſaid Catalogue.

What the Pen-man cites in the 246 *Page* in relation to *John Blaykling*, is one clear Demonſtration that nothing is manifeſted againſt me therein, unleſs to ſuch as are principled to believe any thing againſt me, that he and his Brethren ſay; for they ſay nothing of the occaſion given me to write theſe things, which in it ſelf may deſerve a ſevere Line of Reflection, and that juſtly too.

Did the Pen-man in reallity exclude this Doctrine as unneceſſary in a general way, under a Goſpel Diſpenſation of Chriſt's Light, *viz. We muſt believe as the Church believes*, then I doubt not but his Book would find as little credit as *Æſops Fables* would have done amongſt an Aſſembly of Divines wherein *Richard Baxter*, the great *Preſbyterian* (now thought, by my Oppoſer, worthy to be * referred to) might have ſate as *Preſident*.

* *See* R. R's. *Ingredients. p.* 18. *referred unto*, pag. 254.

I ſhall now proceed to cite only three Inſtances in one Leafe of their *Catalogue*, and that in the next Leaf to the Title, *viz.* One of their Forgery, another of their Cript Citations, and a third of their Cript and Non-ſenſical Repreſentations of my Sound Words, to render me Odious, and whereby the truth of my words, and intent of my mind is hid and clouded from the Reader.

Page 231. They thus repreſent me to ſay, in the *Chriſtian-Quaker*, Part 4. *Pag.* 4. *That they are perſecuting Oppoſers who oppoſe* John Wilkinſon & John Story. My own words are *Unleſs the Lord ſhall be pleaſed to change the Hearts of the Perſecuting Oppoſers of* John Wilkinſon *and* John Story; This Forgery was made by the Pen-man, and as to me appears, to render me a Perſecuter; for ſaith he, *Would* William Rogers *be counted a Perſecutor for his oppoſing others more vehemently?* I abhor Perſecution, and in this Controverſy do act the part of a *Defendant* againſt (and in diſcovery of) a company of Perſecutors.

I know that difference in Religion may occaſion Oppoſition to each others, and yet not attended with Perſecution. Methinks the Pen-man ſhould be aſhamed to pretend to repreſent things in my own words, and yet be guilty of plain down right Forgery. I moſt ſeriouſly profeſs, that I cannot find in all

all the whole; Book, one thing that is of weight or moment, against me, if all his Forgery and Prevarications be but excluded.

And further, in the same page the Pen-man renders these words as mine; 413

That Imagination hath so possessed the Hearts of many, that travel under the Notion of Ministring Friends, as that instead of manifesting a Divine Understanding, or speaking the word of Truth, they have brought forth the words of an unsound Mind, shewing forth no better resemblances than the confused Chaos *before the Creation,* &c. [and then he thus saith] *a gross Scandal on many Ministring Friends.* This is his cript Citation. My own words are these;

For I am a Living Witness, that Imagination hath so possessed the Heads and Hearts of many that travel under the Notion of Ministring Friends, as that instead of manifesting a Divine Understanding in the Things of God, or speaking the Word of Truth in season; they have brought forth the Fruits of an unsound Mind, shewing forth no better Resemblance or Evidence of being Ministers of the Gospel of Christ, that divide the Word aright, than the confused Chaos, *(before the Creation of God) was of the Beauty and Order that now is in it.*

In pag. 232. His cript and nonsensical Representation of my words, may be seen as cited by him: they run thus;

Pag. 15. 16. *That in* George Fox's *Second Query to* John Wilkingson, *seems to be employed, if from a Query, any thing properly may be implyed; then it must be asserted, that there is either one or more that have power to impose in the Will of Man, that which the Scripture gives no Authority or warrant for.* Compared with his foregoing words, *pag.* 15. *That the People called* Quakers, *ought to practise things imposed by Man, or in the Will of Man,* &c. And then the Pen-man signifies his sense in these words [*A most slanderous Perversion*] When as, if he had represented the Matter in all my own words, it would have been intelligible, and have been read thus; *And indeed to me, there is one thing above many, that seems worthy of Observation, and that is, the Second Query to* John Wilkingson, *when an* *Answer, Yea, could not render him an Offender, unless 'tis Sound Doctrine, That the People called* Quakers *ought to practise Things that are imposed by Man, or in the Will of Man, which the Scriptures gives no Authority or Warrant for.*

If George Fox *would be so plain, as positively to assert that which seems to be implyed in that Query, (if from a Query any thing may properly be implyed) then 'twould put an End to the Controversy with many; for then it must be asserted, that there is either one or more that have power to impose in the Will of Man, that which the Scrip- gives no Authority or Warrant for.*

* *Note,* The Question was, Whether didst thou say, at a Quarterly Meeting, at *Kendal,* to *Margeret Fox*; What Ground, or Foundation have Friends to practise things that are imposed by Man, or in the Will of Man, which the Scripture gives no Authority or warrant for? Or words to that effect.

What ingenious Man could think that these words were the ground of the Pen-mans nonsensical Representation thereof: however, it leads me to note, that though in favour of *George Fox*, he hath inserted *George Fox's* Denyal of things relating to him, in at least five places, from *pag.* 231. to *pag.* 241. Yet here is no Denyal by *George Fox*, of his imposing things in his own Will, nor yet of his claiming a Power to dispense with Friends doing something, contrary to what they have Freedom in themselves to do, which would more have tended to remove Jealousies, than the Pen-mans Saying, on the occasion of Discourse, touching Dispensations (cited by the Penman in *pag.* 242. as my Abuse of *George Fox*) *Did ever more Pride, Scorn, and Falshood appear in any open Adversary, than in this Opposer?* Terming my Discourse of *George Fox*, with respect to a Power of Dispensation, &c. (for which he gave me just occasion; See the Fifth Part of the *Christian-Quaker*, pag. 43.44.45.) *A gross Abuse, falsly insinuating, that* George Fox *sets his own allowance above the Inward Principle, thereby to render him odious and infamous, as bad as the Pope.* He that runs, may read, that a little wit may discover 'twas necessary for *George Fox* to deny my Constructions, if he could in truth; and thought it not a piece of Honour to him to be accounted like the Pope.

The Reader hath now three Instances, *Viz.* One, of the Pen-mans palpable Forgery: another, of his cript Citation: and a third, of his cript and nonsensical Representation of my words, to render me odious to the Reader, and all in the very next Leaf to the aforesaid Title, thus, *A Catalogue of some of* William Rogers *his manifest Falshoods*, &c.

From these Citations, the Reader hath only a tast of the Pen-mans Treatment in the aforesaid Catalogue, which being chiefly to vindicate *George Fox*; the Method of his proceeding is to be considered, which is on this wise; He would be understood to collect my reflecting Expressions on *George Fox*, &c. And having, as he accounts, so done, then he adds these, and such like words; *A gross Scandal, a most slanderous Perversion, this is suspected, these appear insolent and defaming Charges, these are scornful Abuses, this we look on as a Falshood, this we judge is a horrid Abuse.*

If this Method of writing should become of Credit, 'twere then ease to undertake a proof of any sort of Negative whatsoever; which would be very absurd to suppose a possibility of. And this, Argumentative Men (of which * sort the Pen-man would be understood to be) do know to be most true: and therefore it seems to call in question the Pen-mans very Credit as a Man, much more as a Christian, and tending to a violation of the Principles of common Morality, which the very Heathens abhor. And that every Readers Judgment may be free, I refer them to what I have written in the

See pag. 36.

the respective pages, cited by the Pen-man in the said Catalogue, for a further vindication of my self, and confutation of his absurd and abusive Treatment of me. To be yet more plain, I cannot but tell the Pen-man, that if he doth not believe that *G. F.* is God, nor yet the Christ of God, that never erred, 'tis impossible to make a Christian and just Defence for his Method in writing, to vindicate *G. F.* 414

There yet resteth with me something, as very material to notify the Reader of, and that is, the Title of the Pages from 204 to 230 it reads thus;

William Rogers *against* William Rogers, *and* William Rogers *against* John Wilkingson *and* John Story, *in the most material Passages of his Book, being but some of his Contradictions, with Questions, Notes, and Remarks upon them.*

Herein the Pen-man treats me much like as he hath done in the Catalogue of pretended Falshoods, Slanders, *&c.* and therefore shall only give the Reader a taste of the Pen-mans weakness, if not wilful wickedness, in rendring that for Contradictions, which on a serious view, I am perswaded, that the Pen-mans Conscience accused him of Prevarication.

I shall, for brevity sake, cite only the first Instance quoted by the Pen-man as Contradiction, and give a little further touch of his Forgery, and refer the Reader to examine the rest, which I now affirm are as groundless as this now cited.

Preface, pag. 2. 3. *So great a Concern of Conscience lyes on many, to encourage the Publication hereof, as that we can no longer forbear, lest it should be reputed that the Doctrine and Life of Christianity were wholly extinct among the aforesaid People.*

To shew, in his sense, my Contradiction, hereto he thus adds;

Part 4. Pag, 77. John Wilkingson *to* George Fox, *Viz. Of late days, the Concord we once had, seems much to be broken, and many Instruments whom God wrought by, of late time have greatly Jarred, and the Cause God hath manifested to me, that it is not in Principles of Truth, nor in Christs Doctrine, nor in any Practise which Truth, in the Members of the Heavenly Body, leadeth into; but about Prescriptions from thee, through the blind Zeal of the weak, to promote thy Orders. And also* William Rogers, *in contradiction to himself, confesseth, that a great part of the Contention of one Party with another, seems to be but about the* Shell, *and not the* Kernel: *his meaning is, about Outward Forms and Methods relating to Marriage, relief of the Poor,* &c. Preface, page 23. The Pen-man upon this his apprehended Contradiction, thus writes; *Where's then the Apostacy charged as to Doctrine, Life of Christianity, Principles of Truth?* &c. *for these are not the Shell.*

I shall now proceed to shew, that what the Pen-man represents as Contradiction, is none; and that he is guilty of manifest Prevarications.

Firſt, *John Wilkingſons* words were written, as by the date of his Letter appears, in the Year, 1676. What is cited of mine, is in the Year, 1680. as by the date of the *Preface* appears.

I cannot for that, be accounted to write againſt *John Wilkingſon*, unleſs I expreſly, by my Lines, oppoſed the ſenſe of what was with *John Wilkingſon*, with reſpect to the time wherein he wrote; for when differences in the Church begin, they uſually aſcend higher and higher, and freſh and new occaſions are often adminiſtred.

Beſides, his Prevarication is manifeſt, in repreſenting (from the before cited words of mine, in the *Preface*, pag. 2. 3.) *That I charge Apoſtacy, as to Doctrine, Life of Chriſtianity, Principles of Truth*, &c. When as my words are theſe; *Leſt it ſhould be reputed, that the Doctrine and Life of Chriſtianity were wholly extinct amongſt the aforeſaid People.* Which words neceſſarily leads an Impartial Reader to enquire, By whom doth the Author ſeem to doubt it may be ſo reputed? The Anſwer thereto ought to be given from what might have been collected of my ſenſe from the preceeding words: which if they had been conſulted, would have ſhewn by Prieſt, Profeſſor, and Prophane: And, why ſo? But becauſe it informs, that they have been Eye and Ear-witneſſes of Rude and Un-chriſtian-like Deportments, by many ſpeaking at once in the Publick Meeting at *Briſtol*; by which the Meeters have been reputed as in an Uproar, and their Meeting-Houſe accounted rather a Stage of Scolding, than a Place for Worſhip of God: which are Symptoms ſufficient to ſuch to ſuppoſe, that the Doctrine and Life of Chriſtianity ſuffers Shipwrack.

But ſuppoſe, I had expreſly charged the *Apoſtacy* to conſiſt in Doctrine, Life of Chriſtianity, and Principles of Truth; yet 'twould have been a down right Prevarication in the Pen-man, to place Contradiction thereto in theſe words; *That a great part of the Contention of one Party with another, ſeems to be but about the* Shell, *and not the* Kernel; *my meaning is about Outward Forms and Methods relating to Marriages, Relief of the Poor*, &c. For theſe my words, *Viz.* [*Seems to be*] are a Defence from his Conſtruction; but if that were not ſufficient, then the words [*one Party with another*] would have ſaved me: for if the agrievance of one Party had been, touching the Doctrine and Life of Chriſtianity; yet ſince 'tis apparent, that the other Party's agrievance is, touching their Forms (which now are become ſo doctrinal, as Perſecution hath attended *Nonconformiſts*) I had been ſafe enough.

I remember the Pen-man refers, p. 254. to *Richard Richardſons* Ingredients, terming him their Antient and Learned Friend; which ſhews, they have an eſteem for Learning; I pray ask him whether this be not a good Rule; *Qui non bene diſtinguit, non bene reſpondet*: for the ſakes of the leſs Learned, I ſhall Engliſh it thus; *He that doth not rightly diſtinguiſh, doth not rightly*

rightly answer. If the Pen-man (who, by what is said in *pages*, 265.36 would be accounted a clear Oratorical Argumentative Man, or at least, skilful to discern such as are) had acted by that rule, he might have comitted the Catalogue of his Conradictions, after pen'd, to a convenient place for wast Paper. For I now affirm, that not one Instance, mentioned by him therein, as Contradiction, will bear the term of Contradiction; and if his fallacious prevaricating Insinuations, be but compared with those very Constructions that my own words in common sense (and rightly distinguished according to what in Justice ought to be allowed) will bear; 'twill undoubtedly so appear to every Impartial Ingenious Reader: and if the Pen-man please to challenge a Meeting with me, to prove the contrary, I will be ready (God permitting) to give it him, on seasonable notice, in the City of *Bristol*, before a certain number of Persons, equally to be chosen, provided he will be as ready then also to stand to the Test of what I may lay to his charge; and since he appears affected with *Richard Richardson*, as a Learned Man, and that the said *Richard Richardson* hath taken the Liberty to cite the Practice of *Heathens*, *Jews*, *Papists*, and *Protestants* of all sorts, to evince the Matter intended by him, I hope I may not be offensive to any *Protestant*, to quote as an Incitement to a friendly Discourse, on this occasion, a part of the words of Bishop *Hooper* (who dyed a Martyr) in an Epistle of his, written to the Convocation in *London*, to move for a fair Debate and Hearing of Matters in Controversy between the *Papists* and the then *Protestants*. For know this, that if the Pen-men and his Brethren, at his Incitement, should beg the Question, and say, *WE ARE THE CHURCH*, and on that foot refuse a fair Debate with us, before Persons equally to be chosen, it ought to have no more force, than the like Assertion by the *Papistical Party* had in the Days of the said persecuted *Protestant* Bishop, with himself and the rest of the *Protestant Party* then; his words are as followeth;

"Scitis quod res sancta, & vera, quo magis examinatur, & per "Verbum Dei explicatur, eo fit illustrior & purior; & quanto pu- "rior, & illustrior; tanto magis ab omnibus desideratur, & ob- "viis ulnis excipitur. Nam quod variis modis tentatur, ac pro- "batur, modo pium ac sanctum fuerit, jacturam ab Hostibus nul- "lam sentit, sed potius Hostes conculcat, ac interficit. ---- Nec est "quod vobis ipsis metuatis, modo re ipsa id præstetis, quod ubique "jactatis. Nam quotquot vestras Partes non sequuntur, aliquo "gravissimo ignominiæ genere, nimis Superbe afficitis ---- æqua "& justa petimus, ut palam ac publice lites inter nos componan- "tur; nullis enim Legibus Sanctis & Justis unquam fuit per-

"missum,

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"missum, ut una pars litigans, de altera parte Judex constituere-
"tur ---- nos tantum Legem & Evangelium Dei in Causa Religi-
"onis Judicem Competentem agnoscimus: illius Judicio stet
"vel cadat nostra Causa.

Which for the Sakes of some, I thus Translate;

"Know ye, that by how much the more the Thing which is
"holy and true is examined, and by the Word of God expounded,
"by so much 'tis become more clear and pure; and by how much
"the more 'tis made pure and clear, by so much the more 'tis by
"all desired and embraced. For that which is tryed and proved
"after various manners, if it hath been pious and holy, suffers no
"loss by the Enemy, but rather suppresseth and destroyeth the
"Enemy: neither is there any Cause why you may fear, so that
"you perform in very deed, that which you every where boast of.
"For as many as do not take your Parts, you too proudly afflict
"with some grievous kind of Infamy. What we desire is both e-
"qual and just, that these Contentions may openly and publickly be
"composed. For it was never permitted by any holy and just
"Laws, that one Party contending, should be constituted a Judge
"concerning the other Party. We do acknowledge that the Word
"of God is the only competent Judge in the Cause of Religion; let
"our Cause stand or fall to the Judgment thereof.

As before I have signified the *Pages* of the *Accuser*, &c. from 204, to *pag.* 230, contains a Catalogue of pretended Contradictions with Questions Notes and Remarkes thereon, but 'tis well worthy the *Readers* Observation, That tho the Pen-man adds in the Title these words, *viz.* [*with Questions Notes and Remarkes thereon*] yet none of the Notes or Remarks do inform the *Reader*, what is right or what is wrong in the pretended matter of Contradiction, more than in the 208 *Page* in these words, *A plain Concession to Truth. Now he speaks like some Ambassador of Christ.* For the aforesaid Omission, I do not commend either the Honesty or Justice of the Pen-man to me, or his care over the Flock. For doubtless the Pen-man saw, after the other Parts of the Book was written, that if he should, he might have run himself into an irrecoverable Error; and so rather chose to make a flourish by *Queries*, as if something therein were wrong, and yet informs not in his *Catalogue* wherein.

I

I now suppose that the *Reader*, from my preceding words, will be in expectation to hear some thing of the Pen-mans Forgery amongst his *Catalogue of Contradictions* as well as *Falshoods*, &c.

One Instance of Forgery in several parts of the Pen-mans following words may be collected, Pag. 211. he thus saith, *One while the Infallible Mark (meaning to know a Member of Christ) is Outward, another while 'tis Inward, again 'tis Outward in sound Doctrine and Practises; again 'tis not Outward but Inward; one while 'tis Visible, another while 'tis Invisible.* 416

I desire the *Reader* to take notice of one Passage in his Remarks on this occasion, *Pag.* 211. and that is what immediately follows his words last cited, to shew Contradiction in my Writing, *viz. Whereas there are real good Fruits, both Inward and Outward, Visible and Invisible, proceeding from the true and holy Root of Life, all manifest in the Light, for be sure bad Fruits come from a bad Root and Spirit*, these very words do shew no less *Contradiction* than mine, which was just none at all. For I never asserted, that Outward Fruits were an Infallible Mark to know a Member of the Church by. And thus the Pen-man quarrels with me about his own Forgery.

Another Instance of his Forgery is on this wise, and is it not Erroneous and Ignorance in *William Rogers* not only to esteem the *Tree of Knowledge* one excellent Quallification or Endowment, but to compare it to that which is a discoverer of *Good and Evill*, and to the knowledge of the only True God, and Jesus Christ, which is Life Eternal; and in commendation of the *Tree of Knowledge*, to proove it *good for Food*; to add, that 'tis evident, that Knowledge is the way to Life.

I hope the *Reader* will do me so much Justice as to peruse in the *Second part of the Christian-Quaker*, Pag. 27, 28, 29. what I wrote on that Subject, for a farther Discovery of the Pen-mans *Forgery* and *Prevarication*.

Many other Instances of the Pen-man's Abuse, both of me and my Lines might be cited, which as before I have signified, I shall (for brevity sake) pass over, leaving the Righteous God to Reckon with him for the rest, hoping that every Reader will take his Measure from an Impartial View of the Matters Treated on.

CHAP. IIII.

An Appendix, *Shewing that others as well as my ſelf are Conſcientiouſly concerned, on a Religious ſcore, againſt an Antichriſtian Impoſition, entered amongſt a part of the People called* Quakers, *wherein divers Citations out of a General Epiſtle, ſubſcribed* G. F. *and Printed for* M. W. *are Recorded to manifeſt that I have not unjuſtly uſed the Terms of* Apoſtacy, Innovation, *and* Antichriſtian Impoſition.

The Scope of this Chapter is to ſhew three things.

1. THAT others beſides the Friends of *Briſtol*, *Wilts*, and *Weſtmoreland*, &c. concerned in the *Chriſtian-Quaker* in *Five Parts*, are concerned in Conſcience, to oppoſe an Impoſing Spirit, which they have been ſenſible hath been creeping in amongſt a part of the People called *Quakers*, and that on an Antichriſtian Bottom.

2*dly*. To ſhew the Care taken by a Juſt and equal Propoſition, on the part of our Friends, that occaſions of ſtumbling might be taken away, and that the preſent difference and breach amongſt Friends, once at Unity, may be healed, in order to a *Reconciliation* again.

3*dly*. To ſhew that *G. F.* in divers parts of a General Epiſtle, Printed for *M. W.* hath heretofore laid down ſuch poſitive Aſſertions, as that they can never be reconciled with his, or his Abetters Proceedings, and Practices of latter Years, which is juſtly cited as an Evidence to vindicate our Brethrens Diſlike of *G. F*'s, or any man's ſetting up outward Things and Forms for Believers to obſerve and walk by, whether they ſee it their Duty or no, much leſs to be accounted as a Meaſuring Line for an Union or Diſunion, in Spirit, as profeſſed Members of Chriſts Church.

All which is manifeſted out of three Letters, and part of a General Epiſtle.

The *firſt* written by *F. B.* to W. P.

The *ſecond* by *F.* B. to *G. W.*

The *third* by *F. B.* and Eleven more, written to the Quarterly Meeting at *Hadenham*, in the Iſle of *Ely*.

The *fourth* is part of a General Epiſtle written by *G. F.* and Printed for *M. W.*

This

This for W. P. *with Care* &c. 417

Dear Friend,

WHEN I consider the Nature of the Controversie betwixt *William Rogers* and *George Fox*, and the multitude of *Friends* on each side, in almost all Counties, together with the Lamentable Consequences which will unavoidably follow the same, if not timely put a stop to by a Brotherly condescention, I am even bowed down, and grieved to behold the same, and under a sense thereof I desire to lay before thee my apprehension, both of the Cause and Cure, that so thou, together with *G. W.* (to whom I have already wrote) may endeavour a Composure of this Controversy: and in remembrance of what thou didst declare at the Meeting at *Devonshire-House*, the 27*th.* of the 3*d.* Month last, after the Debate, gives me Incouragement so to do; as also, thy Printed *Advess to Protestants*; for, sai'st thou, *If I knew of such a Design as is surmised, to bring in an Implicit Faith, and Blind Obedience, by forcing a Conformity before Conviction, I would oppose it with my utmost Endeavour* (or to that effect) Now that thou may'st know (if yet thou dost not) as that thou shouldst not (by thy positive Assertions in *Alexander the Copper-Smith*, pag. 10. 12. 15.) I will give thee a Copy of Orders recorded, as our Cannon, or Rule, to walk by, in the Quarterly Book for the Isle of *Ely*, Verbatim, Parentheses excepted, *Viz.*

It is ordered at this Quarterly-Meeting, *and agreed upon, that no Friends, for time to come, may permit or suffer Marriages, without the Consent of Friends at two* Mens *and* Womens-Meetings, *and the Man and Woman to come both to the said two Meetings, to receive the Answer of Friends; that so no disorderly* (a notable Hedge, without parellel, I presume) *or Indirect Proceedings may be carryed on any, more* (and yet never more disorderly than since) *contrary to the Unity of Friends. Written at a* Quarterly-Meeting *in* Hadenham, *the* 1st. *of the* 10th. *Month*, 1675.

Behold the Nature, Manner, and Form of these Orders, and compare them with the Condemnation of *John Ansloe*, for not coming up to a strict Conformity, who was recorded out of the Unity, the 4*th.* of the 7*th.* Mo. 1678, in the same Book, as may be seen, for not proceeding in his Marriage according to the Orders.

Now see whether we do not first make a Rule or Cannon to walk by, and compel a Conformity to the same before Conviction; nay, not only so, but pass diffinitive Sentence too, for Nonconformity to the utmost of our little Power we have: and when any body questions the Authority of these Orders and Practises, *G. F.* is presently quoted: and that being (as some

ſay) mov'd to give forth ſuch Orders, whoever oppoſe them, they oppoſe the Power of God, and thereupon call us, *Men of an oppoſite Spirit.*

I ſay, take a ſpecial view of what is ſaid, and then impartially peruſe this following Advice of Friends, in the Caſe of Marriage, which was [amongſt many other things] in the Beginning, given forth by the Antient Labourers in Gods Vineyard, whoſe Care and Skill was manifeſt, and then ſee if we Govern our ſelves upon our firſt Principles: That is to ſay;

The Elders and Brethren ſendeth unto the Brethren in the North, *theſe neceſſary Things following; to which, if you in the Light wait to be kept in Obedience, you ſhall do well.* Fare you well, *&c.*

7*thly*, 'That if any one moved of the Lord, and in his Light called to 'take a Brother, or Siſter in Marriage (Marriage being honourable in all, 'and the Bed undefiled) let it be made known to the Children of Light, 'eſpecially to thoſe of the Meeting to which the Party's are Members, that 'all in the Light may witneſs it to be of God, and being in the Light made 'manifeſt to be of God, let them be joyned together in the Lord, and in his 'Fear, in the preſence of many Witneſſes, according to the Example of 'the holy Men of God in the Scriptures of Truth recorded, which were 'written for our Example [*Here's true Humility*] and Learning, and that 'no Scandal may reſt upon the Truth, nor any thing done in ſecret, but 'all things brought to the Light, that Truth may triumph over all De-'ceit; and that they that are joyned together in the Lord, may not by 'Man be put aſunder, whom God hath joyned together; that there may a 'Record of the Time and Place in Writing, witneſſing the Time and Place 'of ſuch things, be kept within the Meeting, of which the one, or both 'are Members; under which Writing, the Witneſſes preſent may ſubſcribe 'their Names, or ſo many of them as may be convenient, for the ſtopping 'of the Mouths of Gain ſayers, and for the manifeſting the Truth to all 'who are without.

Now obſerve the Concluſion of the ſaid true Chriſtian-like Epiſtle.

'Dearly beloved Friends, theſe Things [For there were many beſides 'Marriage] we do not lay upon you, as a *RULE* or *FORM* to walk 'by, but that all with the meaſure of the Light, which is pure and holy, may

'may be guided; so in the Light walking and abiding, these things may 'be fulfilled in the Spirit, not from the Letter; for the Letter killeth, but 'the Spirit giveth Life, &c.

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Now consider, I pray thee, *First*, our Primitive Principle and Institution, Direction, and Christian-Liberty, and see if the late Orders, and imposing them, and compelling a Uniformity to them, have not done violence to them; See thy own words, and how our Practice contradicts them: *Addr. to Prot.* pag. 149. 150, &c. That is to say;

For all Societies are to govern themselves according to their Institution, and first Principle of Union; where there is violence upon this part, Tyranny, and not Order, is introduced. Now since Perswasion and Conviction began, all true Christians Societies, all Christian-Societies must uphold themselves upon the same free Bottom, or they turn Antichristian.

Thus saist thou, and I say the same; pray consider on it, and endeavour a Reformation. I could further paraphrase hereupon, and many other Places of thy *Address*, &c. Some pages whereof (with some others) I may quote, and leave to thy perusal, being loth to be too tedious, concluding with thy *Address*.

Page 221. *That 'tis base Coyn that needs Imposition to make it Currant: but true Metal passes for its own intrinsick Value. Oh miserable Imposition, and the mischief of it! What Censuring, Sentencing, Recording, Judging? Yea, What Superstition, Formality, Idolatry, and Hypocrisy hath it begotten? And what Animosities, Heart-burnings, Persecution, and Blood-shed hath it been the cause of? Which, had People been left to their Christian-Liberty, had never been*: As these following pages shew; *Address to Protestants*, pages 122. 156. 143. 67. 68. 77. 93. 94. 95. 97. 98. 99. to the 104. 141. 148. 142. 144. 145. 146. 185. 190. 192. 193. *Francis Howgils Works*; pag. 534. 617. 620. 236. 625. *Richard Hubberthorns Works*; pag. 188. *Josiah Coal's* Whore Unvailed; pag. 71. 72. *Coloss.* 2. 16, 17, 18. *Eccle.* 12. 13. *Joh.* 14. 15. *Mat.* 5. *Mat.* 28. Christs Sermon. 5. 6. 7. *Phil.* 3. 15. *Rom.* 14. 5.

Indeed thy Book alone is so full of Matter against *Imposition*, against force and compelling a Conformity to Outward Rules, Cannons, and Prescriptions of humane Invention, and for *Christian-Liberty*, that I know not well how to leave it. I pray God, keep thee steady, and with a continual dependency upon the Divine Revelation of Gods Holy Spirit, which is the Rock upon which the true Church is built, and every Member of it; that so an understanding of thy Duty may every day be received, and a necessity therefrom come upon thee to perform it; that so thou mayst not look one way, and row another, a thing some suspect, by thy disputing on *George Fox* his Part, when he (some think) was ashamed to appear himself.

ſelf. But for my part, when I conſider thy Labour and Service in the Truth, therein ſpending both thy ſelf and Eſtate, together with thy Zeal in vindicating Truth againſt all Oppoſers, I cannot have any Suſpition.

Object. But perhaps thou mayſt ſay to me, *How is it poſſible, that a Compoſure of this Controverſy can now be,* &c?

Anſw. If I may not be too tedious, I will give thee my Anſwer, thus; *Let there be a preſent Ceſſation of all Controverſy for three Months, proclaimed on both Sides, and a Day ſet, and Place appointed mutually by G. and W. to have a Meeting equally conſtituted, with ten, or twenty Friends, more or leſs, on each Side, by them reſpectively choſen; and when this is agreed upon, let them exhibit their Charges in writing by way of Declaration, and ſend it to each other a Month, or more, before the ſaid Set Day; that they may both know what to plead to, and how to make their Defence, and what Witneſſes to bring to prove their ſeveral Charges ſo exhibited. And then where either of them are found guilty, let them make that Satisfaction which is ſuitable to the nature of their Crime, and wherein clear, let them be acquitted. This on* W. R's *Account, I dare engage ſhall be performed; and that this is both a juſt and reaſonable Method, I dare appeal to all Judicious Perſons in the World.*

Why then ſhall this intollerable Controverſy be continued? Why ſhould there be occaſion miniſtred for thoſe grievous Animoſities, Rents, and Diviſions, which every day increaſe? and taking all Advantages againſt each other, by Printing, Preaching, or otherwiſe; as if the one Side were Infallibly all Chriſtians, and impoſſible for them to err, and the other ſide, *Heathens*, *Infidels*, and *Pagans*; and that by Predeſtination too, without any Recovery by that figure of uſing no Endeavour. Oh Dreadful work! But if any ſhall ſay to me, no, *George* ſhall never be thus brought upon the Stage, or be thus made publick, for he cannot be in ſuch Fault, as is ſurmiſed. I ſay, that Time will manifeſt ſuch to be his greateſt Enemies: and I pray let ſuch conſider, that if they thus reſolve to keep him behind the Curtain, as if he were aſcended above the reach, and out of the Sight of his Brethren, although it be the occaſion of never ſo much Contention, Debate and Strife: I ſay, let ſuch conſider, if this be not more indiſcretion than the World (which we ſay, lyes in Wickedneſs) in their open Wars, do at any time produce. ——— As for Example;

Suppoſe there was a very great Army laying Siege againſt a City, and reſolved to Raze it to the ground, and to leave neither Man nor Woman alive, except the Citizens would deliver up ſuch a Captain to them, who had betrayed his Truſt, pretending an extraordinary Commiſſion; *Yet acted in his own Name only, and by Vertue thereof, had been the chief Cauſe of that War and Bloodſhed, and upon delivery up of that Imperious Arbitrary Captain, all*

Wars

Wars should cease; *pray*, *What City would be so sottish, and so stupid, as to hinder such a Malefactor from being brought to condign Punishment for his Criminal Offences, rather than run the hazard of so many thousands of innocent well meaning People on both Sides.* 419

Oh *William*! Let these things be considered on, and let not the *Wedge of Gold*, nor the goodly *Babylonish Garment* be thus hid any longer in the Camp; but let a Search be made upon that very Consideration, that something is amiss; something is the Cause of all these Things; and let none say to me in disdain, or out of prejudice, as *Eliab* said to his Brother *David*, who came up to the Camp of the Lords Host, though he was but a Stripling: for if they do, I will say unto them, as *David* did; [*i. e.*] *Is there not a Cause?* 1 Sam. 28. 29. and conclude with the Apostle, *Every Man ought to bear his own Burthen without respect to Persons.* That was once our Principle; I have much to say, and yet have said enough to shew my Desire, and to clear my Mind, whether thou wilt answer my Request, yea, or nay. And Rest thy Friend,

Francis Bugg.

Principiis obsta, sero Medicina paratur
Cum mala per longas invaluere moras. } Adr. Prot. Pag. 152.

Resist betimes, that Medicine stays too long,
Which comes when Age has made the Grief too strong.

Now follows F. B's *Letter to* G. W.

Friend,

THE last Week, when I saw thee in *London*, I took thy Salutation kindly, as also, thy Enquiry of the welfare of my Family: But *George*, there is one thing which I could heartily wish, and greatly desire at thy Hands, which would be greater Satisfaction to me, and many more, than any particular Favour whatsoever; and which, if I had then had an Opportunity, I was greatly desirous to move to thee; but wanting the same, do write to thee so much as may shew thee my Desire, and I believe, the Desire of many more, touching the Matter: that is to say, the Controversy now on foot betwixt *W. R.* &c. and *G. F.* &c. for that an End may be put to the same, and not have it thus continued to the Grief of Friends, and disturbance of the Peace of the Church

For

For my part, I do believe, that a little condeſcention on the Part of *G. F.* and thoſe of his Party, with a great deal (which I hope would be allowed) on the Part of *W. R.* and his Friends, would heal up all Breaches: and why will not Condiſcention be admitted of, ſeeing 'tis ſo conſiſtent with our profeſſed Principles? If any ſhould ſay to me, *No, no, there is no Condiſcention to be admitted of for* W. R. *and his Party, being in the wrong, we cannot ſtoop to them, they muſt come up to us.*

I anſwer, It may be, *W. R.* and his Party thinks the ſame, and for as good Reaſons too: What then? Seeing the Controverſy depends upon Outward Orders, and ſuch Ceremonies as are not eſſential to Salvation, I affirm there ought to be a Brotherly Condiſcention; if not, to what purpoſe did we ſuffer *W. P*'s *Addreſs to Proteſtants* to be Printed, wherein he treats ſo much of Condiſcenſion; if Condiſcenſion be a thing ſo remote from us, what was it to beguile us, and delude the World. What Call for a Condiſcention from the preſent *Proteſtant*, who have Power to inflict Penalty upon us for our Nonconformity, and at the ſame time, deny it to thoſe we account a little beneath us? If ſo, What hopes, or ground of Confidence can we have, that if you were in Power and Authority, you would not perſecute as much as any People.

Nay, I affirm you have no way to aſſure us of your Moderation, if you had Power to inflict Penalties upon us, but by your dayly manifeſting the *Apoſtolick* Condiſcenſion, which was taught by Chriſt Jeſus, practiſed by the Apoſtles, and profeſſed by us. I would not here inſiſt upon particulars; *W. R*'s Book ſays enough. And there is many in the Mind, that *G. F.* ought to ſhew whether he intended the Inforcement of the Belief and Practiſe of his Orders, or to leave and commit their being put in Practiſe to the Freedom of Friends; this done, it would beſpeak ſome Satisfaction.

But it may be, thou wilt ſay to me; *That* W. R. *hath wronged* G. F. *and charged him with ſuch things as he is not guilty of.*

I anſwer, That if *G. F.* had come to the Meeting at *Devon-ſhire-Houſe*, the 27*th.* of the 3*d. Month* laſt (as he had Opportunity enough, being then in Town, and knowing of it, for he was at *Horſlydown-Meeting* the day before, when that was appointed) I ſay, had *G. Fox* appeared and cleared himſelf, or endeavoured ſo to have done, then I ſhould have been (and ſo would many more, who then waited to hear what *George Fox* could ſay for himſelf) the more capable to Judge of his being clear, or guilty of the Charges Exhibited. But in that he did not appear, it ſeems to me, to be a Token, that he was not ſo clear and innocent as he ought to have been, or elſe, that he ſtands in a capacity above the reſt of his Brethren (or both) and not accountable for any Miſdemeanour to Man, or Men, a thing often ſuggeſted; and his not appearing, was no way a meanes to clear him of that Suggeſtion, *&c.* Neither did I perceive any much deſirous to come to the merits

merits of the Cause, but disputed who would own the Book, a thing very remote from the purpose, and about *Adjunctives*, *Particles*, and *Scholastical Words*, *Terms*, and *Phrases*, except thy self about that place he cited, *Of Believing as the Church Believes*, &c. Wherein, I think *W. R.* did not wrong thee, Friends Practice duly considered: but that I leave to you both to dispute. 420

But that which I desire, is, that you (*Viz.* Some of both Sides) might yet appoint a Meeting, resolving each Party to bear the blame of any Miscarriage which can justly be laid to your Charge: for I do as much desire that *George Fox* might be cleared, wherein he is clear, as *W. R.* and as much reckon, that where *George Fox* is to blame, he ought to own it as well as *William Rogers*. And upon this Foot, I dare engage, the Breach might be made up, all Books of this Controversy called in, and No more on *W. R*'s Part Printed. Oh! *George*, consider of it, I entreat thee, thou canst do much in this Matter; get *W. P.* to assist thee, let there be no more Contention; I am for neither Side, further than the Truth and Equity of the Cause leads me; that which is wrong in any, I would not vindicate, no, by no meanes; but the Effect of *George* his Orders have fully manifested the nature of them. Oh! *George*, do but take a view of the sad and lamentable Effects, which have proceeded from compelling Uniformity, and Conformity to *Womens-Meetings* distinct and seperate from the *Mens*, with a Power comitted to them to hear, examine, and determine Matters relating to the Government of the Church; as in particular, the Case of *Marriages*, of which no History affords a parallel; nor the Practise of the Primitive Christians, or any Church before or since to this Day, either Precept, or President, save the Orders of *George Fox* and his Adherents; and surely thou wilt find cause to take up a Lamentation.

George, read impartially what hath been wrote on both Sides, and consider on it, for the Love of God, for the sake of the Young and lately convinced, for the sakes of many that may stumble and fall, both on the right hand, and on the left. — And do not think, that because there is many on *George Fox* his Side, that that can defend him or his Errours and Miscarriages. Let not Prejudice blind thee, nor Education, or Self-interest pervert thy Judgment, but wait upon God for a clear Understanding; and when obtained, use it impartially: So will God prosper thee in thy undertaking, which is the Desire of thy Friend,

Francis Bugg.

George, This in haste, is the Substance of what hath come in my Mind, and do desire thy Consideration of the Matter. I have often wrote to *Judges*, *Justices*, and to Men in Authority, and they have heard patiently, and

and ſometimes executed Juſtice impartially, *Viz.* Judged the Caſe, as in it ſelf; it really was without reſpect to thoſe of their own Church or Opinion. Do but thou do ſo much, and it will be no diſhonour to thee, which is at preſent all. From thy Friend, who cannot but deal plainly,

Francis Bugg.

Beſides many Books that treat of Impoſition, and the Miſchief of them, view thoſe Pages, *Viz.* 68. 77. 93. 94. 95. 122. 141. 142. 143. 144. 146. 148. 149. 150. 156. 190. 192. 9. W. P's *Addreſs to Proteſtants.* And the 2. 9. 11. 35. 48. 63. of the Book Printed for *Benjamin Allſop*, Entituled, *The Miſchief of Impoſitions.* Farewel.

'Tis obſervable, that to this Letter no Anſwer was returned, nor yet to the other Letter to *W. P.*

For Friends at the Quarterly-Meeting *in* Hadenham, *in the Iſle of* Ely, *Aſſembled, the* 2d. *of the* 4th. *Month.* 1680. *Theſe,*

Dear Friends,

THESE Lines are to put you in mind, that many Friends belonging to our Meeting, as well as in divers other places, are offended, and burthened, by reaſon of the continued Record againſt *John Anſloe*, which exclude him what in you lye, out of the Unity of Friends, which is nothing leſs than *Excommunication* to the utmoſt of your Power, whereby we are conſtrained to viſit you in this manner, entreating you to race out the ſaid Record out of your Quarterly Book. Indeed had *I. A.* denyed Marriage, (the very forbidding of which is a Doctrine of Devils) you might juſtly have thrown him out; for Marriage is Gods Ordinance. But the Controverſy is not here, but about manifeſting his Intention to Marry. Behold the Crime (as you account it) and conſider of it, we beſeech you, for Peace ſake, and lay not ſuch a ſtreſs, where Chriſt, nor his Primitive Followers laid none. And that thereunto you may be encouraged, ponder the Saying of *W. P.* in his *Addreſs to Proteſtants*, pag. 77. *I beſeech you* Proteſtants, *by the Mercies of God, and Love of Jeſus Chriſt, ratified to you in his moſt precious Blood,* FLY ROME AT HOME. *Look to the Enemies of your own Houſe, have a care of this Preſumption, carry it not too high, lay not Streſs where God hath laid none. — The Impoſitions of ſuch Opinions is the Priviledge of Hypocrites, and the Snare of many honeſt Minds. And* pag. 93. If

If we consider the Matter well, I fear (saith *W.P.*) *it will be found that the occasion of Disturbance in the Church of Christ, hath in most Ages been found to lye on the Side of those who have had the greatest Sway in it.* And Page 94. *If the Spiritual Guides and Fathers of the Church, would be a little sparing of incumbring Churches with needless Superfluities* —— *there were far less danger of* Schism *and* Superstition. And Page 144. *Nay, Christ himself, to whom all Power was given in Heaven and Earth, submitted himself to the Test: he did not require them to believe him, because he would be believed, he refers them to the Witness that God bore of him*; (saying) If I bear witness of my self, my witness is not true. *He also sends them to the Scriptures* —— *but an Imposing Church bears witness of her self, and will be both Party and Judge, require Assent without Evidence, and Faith without Proof, therefore false. Christian Religion ought to be carryed on only by that way by which it was introduced, which was Perswasion*; If any Man will be my Disciple, let him take up his Cross and follow me. Pag. 146. *For if I Believe what the Church Believes, only because She Believes, and not because I am Convinced in my Understanding of the Truth of what She Believes, my Faith is false, though Hers be true. I say, it is not true to me, I have no Evidence of it.* And Page 141. *The Apostle became all unto all, that he might win some; but this is becoming all unto none, to force all; he therefore recomends the utmost Condiscention that can be lawful;* —— *he stooped;* —— *he became all unto all, that is, he stooped to all Capacities, and humbled himself to those Degrees of Knowledge that Men had, and valued that which was good, in all;* —— *These Allurements were all his Injunctions; nay, in this Case he makes it an Injunction to use no other*; Let us therefore (*saith he*) as many as be perfect, be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you: you shall not be Imposed upon, Stigmatized, or Excomunicated for want of full satisfaction, or because you do not consent before Conviction. —— Thus far *William Penn.* 421

Now let us a little animadvert upon this Noble Mans words, *Lay not Stress* (saith he) *where God hath not laid Stress*: as if he should have said, *Friends, God never laid any such Stress about publishing the Intent of Marriage, Why then do you?* Have a care of this Presumption, carry not things too high, neither Smite, Record, nor Excomunicate one another about such things, which are at best but Mens Traditions and Impositions, which may prove a Snare to the Honest and Conscientious, but a seeming Priviledge to the conformable Hypocrite: for you see that such as have the greatest sway in the Church, are evermore the Cause of these Disturbances, who pretending themselves Fathers and Spiritual Guides, are not sparing of cumbring the Churches with needless Superfluities, and such Orders as Christ never commanded, nor his Apostles ever practised; which had they been so useful as you pretend they be, surely Christ and his Apostles would not have

been so forgetful of prescribing such Outward Observations: nay, but on the contrary, they have told us in Holy Writ, *That the Kingdom of Heaven comes not that way, neither consists in such Things.* You also may perceive that Christ was such an Example of Meekness and Self-denyal, and so far and free from Force and Imposition, that he only said, *If any Man will be my Disciple, let him take up his Cross and follow me*; but an Imposing Church bears witness of her self: and though She sets up such Orders as Christ never commanded, yet She requires Assent without Evidence, and Faith without Proof, for She will be both Party and Judge, and Recorder out of the Unity at Her pleasure, which manifests Her to be the false Church; for the true Christian Religion was introduced by Perswasion, and ought to be so carryed on; for if I Believe and Practise only because the Church doth so, and not from a Convincement in my self, my Faith and Obedience would be false and Idolatrous: The Apostles, who had the Mind of Christ, became all unto all, stooped to all Capacities, to all Degrees of Knowledge, valued what was good in all; these were his Injunctions, who said, *As every Man is fully perswaded, so let him walk, for what is not of Faith, is Sin*: He did not record out of the Unity such as saw not so clear as himself, but became all unto all, that he might save some; but you that would force all, become all to none; you will not stoop at all, nor condiscend at all, but exalt and magnifie your Orders and written Prescriptions, how many weak Brethren soever you offend. You value not the good in any, but Conformity to your Humour, and to your Will; and though some are otherwise minded about Discipline and Church Government, you will not let them alone, but you will Impose upon them, Stigmatize, and Record them out of the Unity, which is no less than Excommnication. Wherefore take *W. P*'s Advice, *FLY ROME AT HOME, and lay not Stress where God lays not Stress.*

Thus twice over, as it were, have you herein the genuine sense of *Dear W. P.* And, Oh! that every one concerned would make a diligent search in his own Heart, and like the Beloved Disciple, smite upon his Breast, and say, *Is it I, is it I that am guilty of this Severity, of this Presumption, of carrying things too high, of setting up such Orders as prove a Snare, or at least a Burthen to the Conscientious, yea, of laying a Stress, and a great Stress where God never laid any, One that am the cause of this Disturbance in the Church, One that bears witness of my self, and that will be both Party and Judge? Oh! let me a little examine my self; Am I One that cannot become all unto all, One that cannot condiscend at all to my Brother, One that will value not the good in any, but Conformity to my Will and Humour, One that would have all believe and practise as I do, whether I convince their Understanding of the truth of what I believe and practise, or not; and if not, condemn them for* Heretick*s without any more ado.*?

I say, Oh that every one would thus reflect upon himself, that so you might consider of these things, for many are offended and grieved with the continuance of the afore mentioned Record against *John Ansloe*. And again beseech and entreat you to reverse the same, that so Love and Goodwill, Unity and Concord may spring amongst us, as in the Beginning, which is heartily desired by your Friends, who Subscribe their Names hereunto. 422

Francis Bugg,	*Joseph Masson.*	*William Bellham.*
Elizabeth Bugg.	*Jane Masson.*	*Phillip Wing.*
John Thrift.	*Joseph Ellington.*	*Mary Huggins.*
Joseph Tetsall.	*Rachel Ellington.*	*Sarah Bird.*

Dated the 15*th.* of the 3*d.* Month, 1680.

Note, That *John Thrift* who carryed the recited Letter to the *Quarterly-Meeting*, said that they would not suffer it to be read, but cryed out, *You are deluded.* Which by the *Second-days Meetings* own Rule (if they approved *W. P*'s Small Tract, Entituled, *A Brief Examination and State of Liberty Spiritual*) is a mark of *Imposition.* For in the said Tract, *pag.* 4. 'tis thus written; *I ask thee, May I not exhort thee to the practice of that I am moved to press thee to the practise of? If not, thou art the Imposer, by restraining me from my Christian-Liberty; and not only so, but away goeth Preaching, and with it the Scriptures, that are both appointed of God for Exhortation, Reproof and Instruction.*

Here now follows a part of a GENERAL EPISTE *from* G. F. *and Printed for* M. W. *about twenty Years since.*

PAGE 9. And also you may see what Differences there was among the Churches in the Primitive Times, about *Meats, Drinks, Days,* and *Times,* which the Apostle tells them, *The Kingdom of God stands not in such Things, but in Righteousness, Peace, and Joy in the Holy Ghost*: and they were not to *Judge one another about such Things; for Meats were for the Belly, and the Belly for Meats; but God would destroy both them and it.* And shewed, *That it was below Christians to jangle about such things.* Also what Jangling there was in the Church in the Primitive Times about *Circumcision,* which the Apostle brings them off, and tells them, *That Circumcision, nor Uncircumcision availeth nothing, but a new Creature*; therefore mind that *New Creature,* and that *Faith that works by Love.* And how also there was Janglings about *Baptism,* and the *Supper,* and about *Men,* some for *Paul,* and some for *Apollo,* &c. which the Apostle brings them all to know Christ, the Seed in Male and Female: and told them, *he Preached Christ in*

them; and bid them *examine themselves*, and to *prove themselves*, and to *know him to be in them, otherwise they were Reprobates*. And he brings them off from Things that are *SEEN, for the Things which are seen, are Temporal, but the Things that are not seen, are Eternal*. Now those Things which they Jangled about, were things that *were seen*, and not *Eternal Things*, but *Temporal*. For if they did not come to *Christ Jesus*, the *Substance* of these things, they remained in the *Reprobation* from the *Life*, *Truth*, and *Substance*.

PAGE 11. So let your Life be in that which never ends, nor never changes, and in whom there is no changing, nor altering; and who are come to this, will not go back again into *OUTWARD THINGS*.

And also you may see what Janglings there were amongst such as did forbid *Meats*, and *Drinks*, and *Marriags*: and such got up into *worshiping of Angels*, and *COMPELLING* ways; which after a time did *Separate* and *Apostatise* from Christ and the Apostles, and so afterwards became *Antichrists*, *Antiliberty*, and *Antifreedom* to such as know all things good and blest, as they were in the Beginning; which who are there, are out of the State which *Adam* and *Eve* were in before the *Fall*, where all the Janglings are about *OUTWARD THINGS*, which is below *Wisdom*; who are come up into the *Wisdom*, and the *Seed*, and the *Life*, and the *Substance*, and knoweth the State of *Adam* in the *Fall*, and his *Sons*, and *Daughters*, where the *Curse*, *Wrath*, and *Woe* is; and knoweth the State of *Adam* and *Eve* before the *Fall*, how all things were good and blest to them; these, I say, are above the Janglings about *OUTWARD THINGS*, for they that set up *OUTWARD THINGS* are in the *Fall*, and there keep People from going home to the Beginning; and there is the ground of making Sects about *OUTWARD THINGS*, which keeps them from the *Universal Power of God*, which was before the *Fall*, and brings out of it, and that is not to preach the Gospel, *which is the Power of God*, which was before *Types*, *Figures*, and *Shadows* were, and brings up out of them; and in this *Power of God* is the *Fellowship* of the *Gospel*, which lasts for ever; so is the *Fellowship* everlasting, that never hath an End. For all the Janglings in the *Apostacy* brings into *Sects*, and *Schismes*, and *Heresies*, since the Apostles Days (from the Apostles, out of the *Life* and *Power of God* as they were in) it hath been in *OUTWARD THINGS*, and about *OUTWARD THINGS*, and their Eyes have been at them, and about them hath been the Jangling.

PAGE 12. Now all the Janglings of the *Jews* against *Christians*, was about their *OUTWARD THINGS* in the First Covenant —— And the heat of some Spirits got up so high about their *OUTWARD THINGS*, that when they were not owned nor received, their *Sacrifices*, and their *Will-Worships*, and their *feigned Humility*, and their *observing*

of

Days and *Times*, and *forbidding Marriages*, setting up their *Doctrines* and *Traditions*, which were not to be *touched*, *tasted*, nor *handled*, *they went enviously into* Cains *way*, and *Balaams*, and got great Men on their Sides, and admired their Persons, because of their Advantage; such went from the Voice of God, which brought them out of *Ægypt*, as *Core* did. 423

And all the Envious Spirits rose against them that were in the Power of God in all Ages, because they could not observe their *OUTWARD THINGS* which they had set up to be observed, which they that were in the *Universal Power* of God before the *Fall*, could never do, for their Freedom stands in that; *THEREFORE IS CAIN WRATHFUL AGAINST HIS BROTHER*, who is the *Wanderer* and *Vagabond* from Gods Voice, Way, Life, and Acceptation.

PAGE 13. So you may read all the State in the *Fall* from Gods Power, where the *FORCING* and *COMPELLING* to *OUTWARD THINGS* hath been, which hath kept People out of the *Power*, and from coming up to the Beginning again, and from the *Universal Fellowship*, in which *Fall* and *Apostacy* have they broken to pieces into many *Sects*, *Heads*, *Heaps*, and *Names*, and *People*. Therefore ye all, *Dearly Beloved Friends*, that know the *Universal Power*, that goes over all the *Apostacy*, and the *Fall* (where the *Curse*, and *Wrath*, and *Woe* is) to the Beginning, you that know the *Redemption* out of this State into the Beginning; where all things are blest to you that live in *Love* and *Life*, in which ye have the *Everlasting Peace with God*, and so keep in the *Universal Eye*, and the *Power of God*, which keeps you over all to the *Beginning*.

NOW THEY THAT DO SO [Viz. *SET UP OUTWARD THINGS*] *GATHERS PEOPLE TO THEMSELVES, NOT UNTO GOD*, nor home again to their *First Habitation*. For they who Set up *OUTWARD THINGS* lost their *First Habitation*, to keep People in the *Fall*.

And all they that went forth from the *Apostles*, in *Cain's*, *Core's*, and *Balaam's* way, lost their Habitations, and so came under a *Chain of Darkness*; as likewise all they that have Ravened from the *Spirit of God*, who are gone into *OUTWARD THINGS* since the Apostles Days, in the *Apostacy* have lost their Habitation, and Set up *OUTWARD THINGS*, to keep others out of their Habitations, and then if they do not observe them, they are wrathful against them, like *Cain*. *Thus far G. F.*

I now recommend the Consideration of the Whole to the serious Understanding Reader, heartily desiring, that what I have written may be weighed in the Ballance of the Sanctuary, and then no doubt, but every appearance of Partiality and Prejudice will be excluded. For what ever my Opposers may think of me, I have this Evidence in my self, that I have not

pur-

put Pen to Paper on any other Foot than to clear my Conſcience, as in the Sight of God, and that in an Impartial Spirit, according as the very merit of the Matter which I have treated on doth naturally lead unto, and I doubt not but that thoſe whoſe Eyes are opened to diſcern things as they are, may eaſily behold that *G. F.* and his Party have for ſome Years paſt, rendred themſelves under the Reproof of the Apoſtles Teſtimony, when he ſaid, *If I build again the Things which I have deſtroyed, I make my ſelf a Tranſgreſſor.*

The God of Heaven give unto all the Children of Light an Encreaſe of Wiſdom and Knowledge, that ſo their Underſtandings may not be ſo overſhadowed with a Vail of Darkneſs, as to call Evil Good, and Good Evil, nor yet to deſpiſe the Diſcovery of *Apoſtacy* and *Errour*, though it comes near the Habitations of ſuch as have been accounted even as moſt glorious Stars in the Houſe of God: remembring this, that there is no Eſtate on this ſide the Grave, wherein it is not needful for Man to watch, that ſo we may be preſerved ſtedfaſt on the Rock Chriſt unto the End. The Man of God knows that the Tempter is ready to lay his enſnaring Baits to entrap all that delight in the Law of the Lord; and therefore, no wonder if the High as well as the Low come to a Loſs through their unwatchfulneſs.

With this I ſhall conclude that 'tis good for every Profeſſor of Chriſtianity, beholding anothers Fall, to be thereby warned, and to be more and more upon his Watch, leſt ſuch alſo, through Temptation, come to looſe their Habitation in the Truth, and ſo be deprived (when they go hence, and be no more ſeen) of the Joy of Gods Salvation.

God Almighty preſerve all his Children by the Arm of his Eternal Power, to preſevere in the way of Truth to the End of their Dayes, ſaith my Soul

William Rogers.

Poſt-

Post-Script.

424

THere is lately come to my View a Book, Given forth by four Persons of the City of *Bristol*, Entituled, An Exalted Diotrephes. Their dislike to the Christian Quaker, &c. in Five Parts, was the Occasion thereof.

They seem highly conceited of their own Credit, else, Why have they published their own Fame, by acquainting the Reader, p. 17. in these words, *The Credit of our Testimony not strictly requiring it.* Meaning, as their foregoing Lines shew, particular Instances to prove their Charges against me, *Viz. That I am of an abusive lavish Tongue, of a rude, insolent, and imperious Behaviour in Mens Meetings, and that I have spoke prophanely of the Power of God.* All which I return as dirt unworthily cast on me. For there are divers Friends who can witness (if call'd upon) that such their Calumniations are meerly because of my zealous opposing them and others in the things touching which I have declared my self in Conscience concerned to testify against.

There are few Men so weak, as (on serious consideration) to believe general Calumniations against a Man, once well esteemed by the Calumniators. Let this be minded, and their Answer duely weighed, and then 'twill appear, that nothing of weight in the said Book, is written against me. That which may further lessen the Credit of the said Book (being written on a pretended Religious Score) is this; some of the Subscribers were Companions with *Solomon Eccles* the time that he was at *Bristol*, and declared Prophetically to this purpose; *That* John Story *should that Year dye; because he taught Rebellion*: which afterwards proved (by *John Story's* surviving the limited time) a false *Propheſie*. Their accompanying him, was as justly reputed a countenancing of the said *Solomon Eccles* in his Concern of that false Prophesy, as my accompanying *John Story* hath been reputed a countenancing of him in some particular Matters, wherein he was concerned.

One of the said Subscribers, *Viz. R.V.* is known to be as busy to go in the *Second-days Meetings* Errands, as an hired Apparitour is to go in the Errands of a Bishops *Court*. *Witness*, his busying of himself to go from Friend to Friend, to ask who owns my Book.—Two of the others, *Viz. R.S.* & *C.H.* I take to be fitly qualified to say any thing, right or wrong, to defame me, and vindicate *G. F.* witness their 41st. pag. wherein they say, touching a manifest false Certificate (cited by me in the Fifth Part of the *Christian-Quaker*, pag. 69. 70. as given forth by twenty seven Persons) that it stands

clear

clear and unſpotted. The other, I take to be a Man deceived, and not guilty of ſuch Wickedneſs and Folly as *R. S.* his fellow Subſciber was, when before one that profeſſed not the Truth, he accuſed me of giving a falſe Relation touching Matters then occaſioned by *R. V.* to be treated on, and being much preſſed by me in the preſence of ſeveral, to produce but one Inſtance that was not true, ſaid, *for brevities ſake, I ſhall paſs it all over*, which occaſioned Deriſion and Laughter. The Lord rebuke that Lying Spirit which is entred him, and other his Companions, by which they (if they repent not) may become a Deriſion both to Profeſſor, and Prophane, and a ſcorn to Fools themſelves.

William Rogers.

An Additional POST-SCRIPT.

THOUGH the Controverſy wherein I am concerned is grown very high, yet to ſhew my Inclination toward an Accomodation thereof, 'twas with me to go to the *Second-days Meeting*, and deliver the following Lines under my Hand.

London, the 17*th.* of the 2*d. Month*, 1682.

WHereas I have an Anſwer ready to ſome Parts of the Book, ſtyled, *The Accuſer*, &c. written in the Name of the *Second-days Meeting*, by way of Diſſatisfaction to ſome things in the Book Entituled, *The Chriſtian-Quaker*, &c. *in Five Parts*. This is now to inform the *Second-days Meeting*, that I now attend the ſaid Meeting to read the ſame amongſt them, and after ſo done, to leave it with them, and my end is, that if the Meeting ſhall this day propoſe any expedient anſwering the Witneſs of God in my Conſcience, to ſtop the Publication thereof, I ſhall then anſwer the ſame, by forbearing a further Publication thereof.

William Rogers.

To the Second-days Meeting
London.

After

After some time of Consideration, *William Gibson*, *George Whitehead*, and *Richard Richardson*, came forth and put Queries to me, and committed them to Writing in these following Words. 425

To *W. R*'s. Paper to the *Second-Days Meeting*, Dated the 17*th*. of the *Second Month*, 1682.

1. Query. *Whether thou art sensible thou hast done Evil or hurt to Truth in the Publication of thy Great Book, Entituled,* The Christian Quaker, Distinguished, &c *?*

2. Query, *Whether thou hast any better thoughts of our* Second-days Meeting *now, than thou hadst when thou wrotest that Book; as not now to Esteem the said* Meeting Apostate, &c?

3. Query, *Whether thou lookest upon the said* Meeting *now, in a Capacity to Answer the* Witness of God *in thy* Conscience?

The aforesaid Persons having Stated the *Queries* as before, do then add, *Which* Queries, *W. R.* saith, *He is not free to Answer at present.*

Their Observation I acknowledge to be True, *viz.* That I was not then Free to Answer.

I now think it needful further to Inform the *Reader*, That in the presence of *John Barnard*, they Declared to this effect, That they put the said Queries to me, in the Name of the *Second-Days Meeting*, and that the said Meetings sense was, that they thought it not reasonable to answer my *Proposition*, unless I should answer the aforesaid Questions, meaning thereby an Answer. Yea, they also signifyed in the presence of the said *John Barnard* to this Effect, *That if I did look on them,* Apostates, *as I had represented them in my Book, there was no reason for them to expect that they could propose any thing to me, to reach the Witness in my Conscience, and so it might be labour lost.* Before I departed, I acquainted them, that if they would read it amongst themselves, I should then depart, and leave it with them. But they refused to receive it from me on such my tender thereof.

My Observations are these.

First, Their Expectations were, *That I should have better thoughts of the* Second-days Meeting *than formerly.* Which was very ridiculous, since they knew that the said Meeting consists not of certain Persons elected for any certain End or Service; neither did they invite me to behold their Faces,

that so I might know who they were. A parcel of *Usurpers* seeking Lordship over their Brethrens Consciences and Properties, might, for ought I knew, meet there to contrive such *Irreligious Cannons* as were lately brought forth by a Meeting in *Barbadoes*, tending to a Dominion over *Temporal* and *Spiritual Concerns*, spoken of in the Second Chapter of this *Treatise*; especially since *G. W.* a Member of the *Second-days Meeting*, unto which I writ as afore, smooth'd up the *Barbadoes* Meeters with this Expression; *We know that you aim at the best Things.* Besides, How could I think very well of the said Meeting, since they writ against me, and never acquainted me who they were that did so.

Secondly, Their Refusal to suffer mine or their own reading of the said Book amongst them, though I declared such an End as was Christian-like, occasions this rational *Query*; *Whether such Refusal was not like a company of lazy or guilty Priests?* The Office of a good *Pastor*, is to seek after that which he accounts lost. Their *Refusal* imports not their Goodness; for on this occasion it might have well become them to have spent a little time, if they really thought me worthy Reproof: or if their Occasions had not then permitted, yet they might have proposed another Season; but that they did not. I cannot suppose what *Epithite* such deserves better than either *Lazy*, or *Guilty*.

Thirdly, If I did look upon them as *Apostates* formerly, yet they might now be in a Capacity to reach my Conscience, because my Principle is, *That there is Mercy with the Lord for them that truly repent.* And I did not dare to be so uncharitable before I came to them, as positively to conclude, *That they were not come to a State of Repentance for their Miscarriages, and in particular, for suffering the Publication of the Book, Entituled*, The Accuser, *&c.* And if they had manifested their Repentance, it would have induced me to cancel what I have writ against *The Accuser*, &c. though they should have contributed nothing to the charge of Printing.

On the whole Matter, I take the *Second-days Meetings Treatment* of me on this occasion, to be an Evidence of their Affection to sit on the Seat of *Unrighteous Judgment*: from whence the God of Heaven may in his due time pull them down, and staine their Pride and Glory.

William Rogers.

Errata. In the *Epistle*, p. 1. l. 12. r. *growing*. p. 3. l. 34. f. their r. *then*. p. 4. l. 10. r. *Non-conformity*. P. 3. l. 35. for, as may, r. *to*. p. 10. l. 13. for skilful, r. *unskilful*. l. 34. r. than a Lay-persons. p. 11. l. 19. f. in suffering, r. *if he suffered*. l. 24. r. *Pages of the Introduction*. p. 18. l. 29. r. *if any*. p. 19. l. 2. r. *Oecumenical*. p. 28. l. 6. after there, add, *as I am informed*.